

THE CRITICAL REVIEW.

For the Month of December, 1772.

ARTICLE I.

Domestic Medicine: or, a Treatise on the Prevention and Cure of Diseases by Regimen and simple Medicines. By William Buchan, M. D. 8vo. 7s. 6d. Cadell, Continued.

IN the second chapter of this work, the author treats of the diseases to which labourers and artificers are particularly exposed, where he points out the circumstances from which the danger chiefly arises, and proposes the most rational methods of obviating the tendency of each employment to the prejudice of health. This subject had formerly been treated of by Ramazini, a celebrated Italian physician, of whose useful observations Dr. Buchan appears to have judiciously availed himself. He begins with remarking on those employments, the injurious effects whereof depend principally on an unwholesome state of the atmosphere in which they are exercised. With respect to chemists, founders, glass-makers, &c. he observes, that the air they breathe is not only loaded with noxious exhalations, but is so parched, as to be rendered in a great measure unfit for answering the purposes of respiration; whence proceed asthmas, coughs, and pulmonary consumptions, so incident to those classes of the people.

To prevent, as far as possible, the ill consequences of the employments abovementioned, the author observes, that the places in which they are carried on ought to be constructed with the utmost care for discharging the smoke and other exhalations, and admitting a free current of fresh air. That such artists ought never to continue too long at work; and

when they give over, should suffer themselves to cool gradually, and put on their cloaths before they expose themselves to the open air. He farther remarks, that they ought never to indulge themselves in large quantities of cold, or watery liquors, while their bodies are hot, neither in raw fruits, fallads, or any thing that is cold on the stomach.

Miners, he observes, suffer not only from unwholesome air, but likewise from the particles of metals that adhere to their bodies or cloaths, which being absorbed by the inhaling vessels, occasions palsies, vertigoes, and other nervous disorders, that often prove fatal. As a proof of the injurious effect of this species of employment, he mentions a remark of Fallopius, that those who work in mines of mercury seldom live above three or four years.

Respecting the dietetical rules that are proper to be observed by miners, Dr. Buchan very justly prohibits their going to work fasting, or continuing long under ground at a time. Their food, he remarks, ought to be nourishing, and their liquor generous; for that nothing more certainly hurts than living too low. Costiveness being likewise highly injurious to people of this employment, he advises preventing that effect, by chewing a little rhubarb, or taking a sufficient quantity of fallad oil; the latter of which not only opens the belly, but sheathes and defends the intestines from the pernicious influence of the metals. He farther recommends, that all who work in mines, or metals, should be particularly attentive to cleanliness, than which nothing is of greater importance towards the preservation of their health; and particularly that they should change their cloaths as soon as they give over working. He observes, that plumbers, painters, gilders, makers of white lead, and in general all who work in metals, or substances produced of them, ought to follow the same rules in diet with miners, as being naturally exposed to the same diseases.

Among those who are liable to suffer from unwholesome smells, or the effluvia of animal substances, the author mentions tallow-chandlers, and boilers of oil, who ought also to pay a particular regard to cleanliness; and he advises that, when they are troubled with nausea, sickness, or indigestion, they should take either a vomit, or a gentle purge. He justly observes, that such substances ought always to be manufactured as fresh as possible; for that when long kept, they not only are injurious to those who manufacture them, but likewise to people who live in the neighbourhood.

After specifying the employments which have been mentioned, Dr. Buchan observes, that it would greatly exceed the limits

limits of his work to descend to an account of the diseases peculiar to persons of every occupation, and he therefore proposes to consider mankind under the general classes of the laborious, the sedentary, and the studious.

Our author observes, that though those who follow laborious employments are in general the most healthy of mankind, yet the nature of their occupations, and the scenes in which they are conducted, expose them more particularly to some diseases. Husbandmen, for example, and those who labour without doors, are exposed to all the vicissitudes of the weather, which, in this country, are often very great and sudden, whence various disorders are produced; as colds, coughs, quinseys, rheumatisms, fevers, and other inflammatory diseases.

Besides the effects produced by the atmosphere, Dr. Buchan remarks, that many people who work without doors are particularly liable to the influence of other injurious causes. In carrying heavy burdens, they are obliged to draw in the air with much greater force, and also to keep their lungs distended with more violence, than is necessary for common respiration; by which the pulmonary vessels are over-stretched, and a hæmoptoe frequently ensues. He remarks with justice, that none ought to follow those employments in which a great exertion of strength is requisite, but men of a robust constitution; and that even these should never exert their strength to the utmost, nor work too long. For when the muscles are violently strained, frequent rest is necessary, in order that they may recover their tone; without which the strength and constitution will soon be worn out, and old age brought on prematurely.

The diseases which our author enumerates, as most incident to people who labour without doors, are, the erysipelas, or St. Anthony's fire, complaints of the bowels, inflammations, whitloes, and other diseases of the extremities; for preventing several of which, he judiciously advises, that when labourers come home cold, they keep at a distance from the fire for some time, wash their hands in cold water, and rub them well with a dry cloth. He forgets not, on this occasion, to mention the most proper, but at first sight improbable, remedy, when people are so benumbed with cold, as to be quite deprived of the use of their limbs. It is, to rub the parts affected with snow, or when that cannot be procured, with cold water. If, in this situation, they be held near the fire, or plunged into warm water, it is certain, as he observes, that a mortification will generally ensue.

Dr. Buchan afterwards mentions several causes which conduce to the production of diseases among the labouring class of people. One of these is sleeping in the sun; by which practice he observes, that many of the burning fevers, which prove so fatal about the end of summer and beginning of autumn, are frequently occasioned. Among other dietetical errors, he reprehends long fasting, and poor living, as tending to produce putrid disorders.

After the diseases of the laborious, the author considers those of sedentary artificers, which, he observes, are produced not by the want of exercise alone, but by the confined air which they breathe, and the bending posture of their bodies.

We shall lay before our readers the author's general plan for preserving the health of sedentary people.

* That every person who follows a sedentary employment should cultivate a piece of ground with his own hands. This he might dig, plant, sow, and weed at leisure-hours, so as to make it both an exercise and amusement, while it produced many of the necessities of life. After working an hour in a garden, a man will return with more keenness to his employment within doors, than if he had been all the while idle.

* Labouring the ground is every way conducive to health. It not only gives exercise to every part of the body, but the very smell of the earth and fresh herbs revive and cheer the spirits, whilst the perpetual prospect of something coming to maturity, delights and entertains the mind. We are so made as to be always pleased with somewhat in prospect, however distant or however trivial. Hence the happiness that most men feel in planting, sowing, building, &c. These seem to have been the chief employments of the early ages: and, when kings and conquerors cultivated the ground, there is reason to believe, that they knew as well wherein true happiness consisted as we do.

* It may seem romantic to recommend gardening to manufacturers in great towns; but observation proves, that the plan is very practicable. In the town of Sheffield, in Yorkshire, where the great iron manufacture is carried on, there is hardly a journeyman cutler who does not possess a piece of ground, which he cultivates as a garden. This practice has many salutary effects. It not only induces these people to take exercise without doors, but also to eat many greens, roots, &c. of their own growth, which they would never think of purchasing. There can be no reason why manufacturers in any other town in Great Britain should not follow the same plan.

* Mechanics are too much inclined to crowd into great towns. This situation may have some advantages; but it has likewise its disadvantages. All mechanics who live in the country have it in their power to possess a piece of ground; which indeed most of them do. This not only gives them exercise, but enables them to live more comfortably. So far at least as our observation reaches, mechanics who live in the country are far more happy than those in great towns. They enjoy better health, live in greater affluence, and seldom fail to rear a healthy and numerous offspring.

* In a word, exercise without doors, in one shape or another, is absolutely necessary to health. Those who neglect it, though they may for a while drag out life, can hardly be said to enjoy it. Their humours are generally vitiated, their solids relaxed, and their spirits depressed.

The studious are next the object of our author's consideration; a class in whom intense thinking being joined to want of exercise, must of consequence be more liable to diseases. He observes, that few instances can be produced of studious persons who are strong and healthy, or live to an extreme old age. In order to prevent the disorders incident to a life of thoughtfulness, the author advises that the studious should relax their minds, not only by discontinuing to read and write, but by engaging in some employment or diversion, that will so far occupy the thought as to make them forget the business of the closet. A solitary ride or walk he thinks are improper for this purpose, as they tend rather to encourage reflexion. Several important rules being here delivered for regulating the conduct of the studious, we shall extract them for the benefit of our readers.

* As studious people are necessarily much within doors, they should make choice of a large and well-aired place for study. This would not only prevent the bad effects which attend confined air, but would cheer the spirits, and have a most happy influence both on the body and mind. It is said of Euripides the tragedian, that he used to retire to a dark cave to compose his tragedies, and of Demosthenes the Grecian orator, that he chose a place for study, where nothing could either be heard or seen. With all deference to such venerable names, we cannot help condemning their taste. A man may surely think to as good purpose in an elegant apartment as in a cave; and may have as happy ideas where the all-cheering rays of the sun render the air wholesome, as in places where they never reach.

* Those who read or write much should be very attentive to their posture. They ought to sit and stand by turns, always keeping as nearly in an erect posture as possible. Those who dictate may do it walking. It has an excellent effect frequently to read or speak aloud. This not only exercises the lungs, but almost the whole body. Hence studious people are greatly benefited by delivering discourses in public. Such indeed sometimes hurt themselves by over-acting their part: but this is their own fault. The man who dies a martyr to mere vociferation merits not our sympathy.

* The morning has by all medical writers been reckoned the best time for study. It is so. But it is also the most proper season for exercise, while the stomach is empty, and the spirits refreshed with sleep. Studious people should therefore sometimes spend the morning in walking, riding, or some manly diversions without doors. This would make them return to study with greater alacrity, and would be of more service than twice the time after their spirits are worn out with fatigue. It is not sufficient to take diversion only when we can think no longer. Every studious person should make it a part of his business, and should let nothing interrupt his hours of recreation more than those of study.

• Music has a very happy effect in relieving the mind when fatigued with study. It would be well if every studious person were so far acquainted with that science as to amuse himself after severe thought, by playing such airs as have a tendency to raise the spirits, and inspire cheerfulness and good humour.

• It is the reproach of learning, that so many of her votaries, to relieve the mind after study, betake themselves to the use of strong liquors. This indeed is a remedy; but it is a desperate one, and always proves destructive. Would such persons, when their spirits are low, get on horseback, and gallop ten or a dozen miles, they would find it a more effectual remedy than any cordial medicine in the apothecary's shop, or all the strong liquors in the world.

• It is much to be regretted that learned men, while in health, pay so little regard to these things! Nothing is more common than to see a miserable object over-run with nervous diseases, bathing, walking, riding, and, in a word, doing every thing for health after it is gone; yet, if any one had recommended these things to him by way of prevention, the advice would, in all probability, have been treated with contempt, or, at least, with neglect. Such is the weakness and folly of mankind, and such the want of foresight, even in those who ought to be wiser than others.

• With regard to the diet of the studious, we see no reason why they should abstain from any kind of food that is wholesome, provided they use it in moderation. They ought, however, to be sparing in the use of every thing that is sour, windy, rancid, or hard of digestion. Their suppers should always be light, and taken soon in the evening. Their drink may be water, fine malt liquor, not too strong, good cyder, wine and water, or, if troubled with acidities, water mixed with a little brandy.

• We shall only observe, with regard to those kinds of exercise which are most proper for the studious, that they should not be too violent, nor ever carried to the degree of excessive fatigue. They ought likewise to be frequently varied, so as to give action to all the different parts of the body; and should, as often as possible, be taken in the open air. In general, riding on horseback, walking, working in a garden, or playing at some active diversions are the best.

• We would likewise recommend the use of the cold bath to the studious. It will, in some measure, supply the place of exercise, and should not be neglected by persons of a relaxed habit, especially in the warm season.

• The studious ought neither to take exercise, nor to study immediately after a full meal.

In the next chapter, the author discourses of aliment, a proper regard to the choice of which, he observes, is not only necessary for the preservation of health, but the cure of diseases. Without enquiring minutely, however, into the nature and properties of the various kinds of aliment in use, or shewing their effects upon different constitutions, which would have opened too intricate a field of discussion for the generality of readers, he has very properly contented himself with remarking some of the most pernicious errors which are apt to be committed, with respect both to the quantity and quality
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of food, and pointing out their influence upon health. He observes, that it is not an easy matter to ascertain the exact quantity of food proper for every age, sex, and constitution; but that a scrupulous nicety in regard to moderation is by no means necessary. That the best rule is to avoid all extremes. Mankind, he justly remarks, were never intended to weigh and measure their food. Nature teaches every creature when it has enough; and the calls of thirst and hunger are sufficient to inform them when more is necessary. The propositions included in the last sentence, respecting the indications of nature, are undoubtedly fair and conclusive; but it is certain, at the same time, that these indications may be greatly affected by luxurious diet; and, for that reason, a regard to the quantity of food, independent of the artificial incitements of appetite, must be highly conducive to the preservation of health.

Our author presents us with many useful observations respecting animal food, which we shall submit to the perusal of our readers, as being worthy of their attention.

* Animal, as well as vegetable food, may be rendered unwholesome, by being kept too long. All animal substances have a constant tendency to putrefaction; and, when that has proceeded too far, they not only become offensive to the senses, but hurtful to health. Diseased animals, and such as die of themselves, ought never to be eaten. It is a common practice, however, in some grazing countries, for servants and poor people to eat such animals as die of any disease, or are killed by accident. Poverty, indeed, may oblige people to do this; but they had better eat a smaller quantity of what is sound and wholesome: it would both afford a better nourishment, and be attended with less danger.

* The injunctions given to the Jews, not to eat any creature which died of itself, seem to have a strict regard to health; and ought to be observed by Christians as well as Jews. Animals never die of themselves without some previous disease; but how a diseased animal should be wholesome food, is inconceivable: Even those which die by accident must be hurtful, as their blood is mixed with the flesh, and soon turns putrid.

* Animals which feed grossly, as tame ducks, swine, &c. are neither easily digested, nor afford wholesome nourishment. No animal can be wholesome which does not take sufficient exercise. Most of our stalled cattle, hogs, &c. are crammed with gross food, but not allowed exercise nor free air; by which means they indeed grow fat, but their humours, not being properly prepared or assimilated, remain crude, and occasion indigestions, gross humours, and oppression of the spirits, in those who feed upon them.

* Animals are often rendered unwholesome by being over-heated. Excessive heat causes a fever, exalts the animal salts, and mixes the blood so intimately with the flesh, that it cannot be separated. For this reason butchers should be severely punished who over-drive their cattle. No person would chuse to eat the flesh of an animal which had died in a high fever; yet that is the case with all over-

drove cattle; and the fever is often raised even to the degree of madness.

But this is not the only way by which butchers render meat unwholesome. The abominable custom of filling the cellular membrane of animals with air, in order to make them appear fat, is every day practised. This not only spoils the meat, and renders it unfit for keeping, but is such a dirty trick, that the very idea of it is sufficient to disgust a person of any delicacy at every thing which comes from the shambles. Who can bear the thought of eating meat which has been blown up with air from the lungs of a dirty fellow, perhaps labouring under the very worst of diseases?

No people in the world eat such quantities of animal food as the English; this is one reason why they are so generally tainted with the scurvy, and its numerous train of consequences, as indigestion, low spirits, hypochondriacism, &c. Animal food was surely designed for man, and, with a proper mixture of vegetables, it will be found the most wholesome; but, to gorge beef, mutton, pork, fish, and fowl, twice or thrice a day, is certainly too much. All who value health ought to be contented with making one meal of flesh-meat in the twenty-four hours, and this ought to consist of one kind only.

The most obstinate scurvy has often been cured by a vegetable diet; nay, milk alone will frequently do more in that disease than any medicine. From hence it is evident, that if vegetables and milk were more used in diet, we should have less scurvy, and likewise fewer putrid and inflammatory fevers.

Our aliment ought neither to be too moist, nor too dry. Moist aliment relaxes the solids, and renders the body feeble. Thus we see females, who live much on tea and other watery diet, generally become weak, and unable to digest solid food; from whence proceed hysterics, and all their dreadful consequences. On the other hand, food that is too dry, renders the solids in a manner rigid, and the humours viscid, which disposes the body to inflammatory fevers, scurvy, and the like.

The arts of cookery render many things unwholesome, which are not so in their own nature. By jumbling together a number of different ingredients, in order to make a poignant sauce, or rich soup, the composition proves almost a poison. All high seasoning, pickles, &c. are only incentives to luxury, and never fail to hurt the stomach. It were well for mankind if cookery, as an art, were entirely prohibited. Plain roasting or boiling is all that the stomach requires. These alone are sufficient for people in health, and the sick have still less need of a cook.

After treating of solid food, the author proceeds to consider the qualities of the liquors which are used as drink. Of these, he observes, water is the general basis; and he delivers such rules as are proper to be followed, both in the choice of that fluid, and the preservation of it in a state of salubrity. He then favours us with observations on fermented liquors, which we shall also communicate to our readers.

As fermented liquors, notwithstanding they have been exclaimed against by many writers, still continue to be the common drink,

drink of almost every person who can afford them; we shall rather endeavour to assist people in their choice of these liquors, than pretend to condemn what custom has so firmly established. It is not the moderate use of sound fermented liquors which hurts mankind; it is excess, and using such as are ill-prepared or vitiated.

Fermented liquors, which are too strong, hurt digestion, rather than assist it; and the body is so far from being strengthened by them, that it is weakened and relaxed. Many imagine, that hard labour could not be supported without drinking strong liquors: this is a very erroneous notion. Men who never taste strong liquors are not only able to endure more fatigue, but also live much longer than those who use them daily. But, suppose strong liquors did enable a man to do more work, they must nevertheless waste the powers of life, and occasion premature old age. They keep up a constant fever, which exhausts the spirits, heats and inflames the blood, and disposes the body to numberless diseases.

But fermented liquors may be too weak as well as too strong: when that is the case, they must either be drunk new, or they become sour and dead; when such liquors are drunk new, the fermentation not being over, they generate air in the bowels, and occasion flatulencies; and, when kept till stale, they sour on the stomach, and hurt digestion. For this reason all malt liquors, cyder, &c. ought to be of such strength as to keep till they be ripe, and then they should be used. When such liquors are kept too long, though they should not become sour, yet they generally contract a hardness, which renders them unwholesome. Thus we find that bottled ale hurts the stomach, occasions the gravel, &c.

All families, who can, ought to prepare their own liquors. Since preparing and vending of liquors became one of the most general branches of business, every method has been tried to adulterate them. The great object both of the makers and venders of liquor is, to render it intoxicating. But it is well known that this may be done by other ingredients than those which ought to be used for making it strong. It would be imprudent even to name those things which are daily made use of to render liquors heady. Suffice it to say, that the practice is very common, and that all the ingredients used for this purpose are of a narcotic or stupifactive nature. But, as all opiates are of a poisonous quality, it is easy to see what must be the consequence of their general use. Though they do not kill suddenly, yet they hurt the nerves, relax and weaken the stomach, and spoil the digestion, &c.

Were fermented liquors faithfully prepared, kept to a proper age, and used in moderation, they would prove real blessings to mankind. But, while they are ill prepared, various ways adulterated, and taken to excess, they must have many bad consequences.

Dr. Buchan advises, that families should not only prepare their own liquors, but likewise their bread, which being so necessary a part of diet, they should endeavour to have it always sound and wholesome.

For this purpose, he observes, it ought not only to be made of good grain, but of such also as is properly prepared, and kept free from all noxious ingredients. These indispensable

requisites, he thinks, are not always attended to by those who manufacture bread for sale, whose object is rather to please the eye, than to consult the health of the people. The best bread, in his opinion, is that which is neither too coarse, nor too fine; well fermented, and made of wheat flour, or rather of wheat and rye mixed together.

The choice of proper aliment being of the greatest importance towards the preservation of health, we shall extract the rules which our author delivers relative to that subject.

* Persons, whose solids are weak and relaxed, ought to avoid all viscid food, or such things as are hard of digestion. Their diet, however, ought to be solid; and they should take plenty of exercise in the open air.

* Such as abound with blood should be sparing in the use of every thing that is highly nourishing, as fat meat, rich wines, strong ale, &c. Their food should consist mostly of bread and other vegetable substances; and their drink ought to be water, whey, and the like.

* Fat people should not eat freely of oily nourishing diet. They ought frequently to use raddish, garlic, spices, or such things as are heating and promote perspiration and urine. Their drink should be water, coffee, tea, or the like; and they ought to take much exercise and little sleep.

* Those who are too lean must follow an opposite course.

* Such as are troubled with acidities, or whose food is apt to sour on their stomach, should live much on flesh-meats; and those who are afflicted with hot alkaline eructations, ought to use a diet consisting chiefly of acid vegetables.

* People who are affected with the gout, low spirits, hypochondriac, or hysteric disorders, ought to avoid all flatulent food, every thing that is viscid, or hard of digestion, all salted or smoke-dried provisions, and whatever is austere, acid or apt to sour on the stomach. Their food should be light, spare, cool, and of an opening nature.

* The diet ought not only to be suited to the age and constitution, but also to the manner of life: a sedentary or studious person should live more sparingly than one who labours hard without doors. Many kinds of food will nourish a peasant very well, which would be almost indigestible to a citizen; and the latter will live upon a diet on which the former would starve.

* Diet ought not to be too uniform. The constant use of one kind of food might have some bad effects. Nature teaches us this, by the great variety of aliments which she has provided for man, and likewise by giving him an appetite for different kinds of food.

* Those who labour under any particular disease, ought to avoid such aliments as have a tendency to increase it: for example, a gouty person should not use rich wines, strong soups, or gravies, and should avoid all acids. One who is troubled with the gravel ought to shun all austere and astringent aliments; and those who are scorbutic should not indulge in animal food, &c.

* In the first period of life, our food ought to be light, nourishing, and of a diluting nature, but frequently used. Food that is solid, with a sufficient degree of tenacity, is most proper for the
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state of manhood. The diet suited to the last period of life, when nature is upon the decline, approaches nearly to that of the first. It should be lighter, and more diluting than that of vigorous age, and likewise more frequently taken.

‘ It is not only necessary for health that our diet be wholesome, but also that it be taken at regular periods. Some imagine, that long fasting will atone for excess; but this, instead of mending the matter, generally makes it worse. When the stomach and intestines are over-distended with food, they lose their proper tone, and, by long fasting, they become weak, and inflated with wind. Thus, either gluttony or fasting destroys the powers of digestion.

‘ The frequent repetition of aliment is not only necessary for repairing the continual waste of our bodies, but likewise to keep the humours sound and sweet. Our humours, even in the most healthy state, have a constant tendency to become putrid, which can only be prevented by frequent supplies of fresh nourishment: when that is wanting too long, the putrefaction often proceeds so far, as to occasion very dangerous fevers. From hence we may learn the necessity of regular meals. No person can enjoy a good state of health, whose vessels are either frequently overcharged, or the humours long deprived of fresh supplies of chyle.

‘ Long fasting is extremely hurtful to young people; it vitiates their humours, and prevents their growth and strength: nor is it less injurious to the aged. Most persons, in the decline of life, are afflicted with wind: this complaint is not only increased, but even rendered dangerous, and often fatal, by long fasting. Old people, when their stomachs are empty, are frequently seized with giddiness, headaches, and faintness. These complaints may generally be removed by a bit of bread and a glass of wine, or taking any other solid food; which plainly points out the method of preventing them.

‘ It is more than probable, that many of the sudden deaths, which happen in the advanced periods of life, are occasioned by fasting too long, as it exhausts the spirits, and fills the bowels with wind; we would therefore advise people, in the decline of life, never to allow their stomachs to be too long empty. Many people take nothing but a few cups of tea and a bit of bread, from nine o'clock at night till two or three next afternoon. Such may be said almost to fast three-fourths of their time. This can hardly fail to ruin the appetite, vitiate the humours, and fill the bowels with wind; all which might be prevented by a solid breakfast.

‘ It is a very common practice to eat a light breakfast and a heavy supper. This custom ought to be reversed. When people sup late, their supper should be very light; but the breakfast ought always to be solid. If any one eats a light supper, goes soon to bed, and rises betimes in the morning, he will be sure to find an appetite for his breakfast, and he may freely indulge it.

‘ The strong and healthy do not indeed suffer so much from fasting as the weak and delicate; but they run great hazard from its opposite, viz. repletion. Many diseases, especially fevers, are the effect of a plethora, or too great fulness of the vessels. Strong people, in high health, have generally a great quantity of blood and other humours. When these are suddenly increased, by an overcharge of rich and nourishing diet, the vessels become too much distended, and obstructions and inflammations ensue. Hence

So many people are seized with inflammatory and eruptive fevers, after a feast or debauch.

'All great and sudden changes in diet are dangerous. What the stomach has been long accustomed to digest, though less wholesome, will agree better with it than food of a more salutary nature which it has not been used to. When therefore a change becomes necessary, it ought always to be made gradually; as a sudden transition from a poor and low, to a rich and luxurious diet, or the contrary, might so disturb the functions of the body as to endanger health, or even to occasion death itself.

'When we recommend regularity in diet, we would not be understood as condemning every small deviation from it. It is next to impossible for people at all times to avoid some degree of excess, and living too much by rule might make even the smallest deviation dangerous. It may therefore be prudent to vary a little, sometimes taking more, sometimes less, than the usual quantity of meat and drink, provided always that regard be had to moderation.'

In the three succeeding chapters our author treats separately of air, exercise, sleep, and cloathing, and delivers many useful instructions respecting these three classes of the non-naturals. He afterwards presents us with a view of the pernicious effects of intemperance, and the advantages of cleanliness in regard to the preservation of health. The means by which infection is ordinarily communicated, and the most proper methods of preventing it, are next enquired into; from which subject the author passes to the consideration of the influence of the passions both in the cause and cure of diseases. The first part of the work concludes with a chapter on the customary evacuations, where we also meet with many rational and useful remarks, of which the limits of a Review will not permit us to enter into a particular detail.

Having now accompanied our author to the end of his pathological dissertations, we shall proceed, in our next Number, to examine the practical part of the treatise, in which, from the specimen we have already had of his abilities, we cannot entertain the smallest doubt of reaping great satisfaction in our progress.

[To be continued.]

II. Philosophical Essays: In several Letters to the Royal Society,
By Henry Eeles, Esq. 8vo. 4s. Robinson.

THESE essays are published by the author as an appeal to the unprejudiced part of mankind respecting the conduct of the Royal Society, in not giving them a place in their Transactions; and by that suppression, affording an opportunity to a member of their own body of purloining the doctrine which they contain. From the account of this gentleman's

man's correspondence with the Royal Society, it appears, that for some time they received his communications with the greatest marks of complacency, and judged them worthy of being presented to the world among their philosophical publications. In this manner they treated the Essay on the Cause of Thunder, and also that on Vapours and Exhalations; but when, continuing his physical researches, Mr. Beles favoured them with his Theory of Electricity and Magnetism, they seem to have paid no attention to his doctrine, and so much failed in the common duties of civility and politeness, duties from which a society no more than individuals can be exempted, that they even did not acknowledge the receipt of his letters, through the channel of their secretary, as usual. In accounting for this unbecoming violation of the laws of good-breeding, we must acknowledge ourselves to be of opinion with this gentleman, that they have been unduly influenced by a partiality in favour of a different hypothesis maintained by an ingenious member of their community. It is with much regret that we find reason for arraigning the conduct of the Royal Society, in a matter wherein all private considerations of personal friendship or regard ought to give place to the interests of science; and our regret is increased by the reflexion, that the conjectural nature of every physical hypothesis admits of no argument to extenuate a prejudice which operates to the total disregard of a doctrine repugnant to one formerly invented, however high in the learned world may be the reputation of the author, whose opinion it is attempted to refute. But without pursuing so disagreeable a subject any farther, we shall proceed to deliver a general account of the philosophical principles of this enquirer, and leave our readers to judge for themselves of the reasoning on which they are established.

With respect to the cause of thunder, Mr. Beles sets forth with delivering his objections against the most generally received doctrine of that phenomena. The latest opinion was, that the production of thunder depended on the same principle with the firing of gunpowder. But our author totally denies the justice of this ideal analogy; and insists that there is no other similarity between thunder and fired gunpowder, except the noise. In the first place, he thinks it inconceivable, that the sulphureous and nitrous particles in the air should coalesce with some other unknown third body, in the place of charcoal, in such exact proportion as is necessary to form a body compact enough to equal the noise of thunder when fired in the open air. For, that such a body must necessarily descend by its own gravity long before it arrives at a bulk sufficient for the purpose. And secondly, he thinks it contrary to all

all experience, that such a coalition of nitrous particles should ever happen in the common seat of thunder, which is in the most collected showers that descend; for there the nitrous particles must be absorbed and dissipated in the water; in which state he thinks it impossible that they should take fire. The real cause of thunder, in that opinion of our author, exists in that fire which is made apparent in electrical experiments.

' This fire, says he, pervades and adheres to most bodies, while it flies and cannot be brought to mix with some particular bodies. I shall only mention two; air which it flies and shuns, and water which it more intimately pervades, than almost any other body. I must also observe that this fire does not only pervade bodies, but that it surrounds and covers them to a certain distance from their superficies in proportion to the state of its activity; which is increased by heat. And that when it is artificially or accidentally protruded upon any body beyond its natural affection, it will fly off to the next approaching body, which is not so much impregnated with this fire; and when it departs in any considerable quantity, it makes a considerable noise or crack. All which is demonstrated by electrical experiments.

' Now to shew that this fire is the real cause of thunder, we need only consider it attending every vesicle of humid vapour rising into the atmosphere, and covering its superficies to a certain depth, which I think it must certainly do. I shall not here speak my opinion how far this fire is the cause of vapours ascending, because I shall trouble you with that hereafter.

' Having got the vapour aloft attended by this fire, without assigning any cause for its ascent, so without assigning any cause for its descent, I shall let it come down as usual, which is in drops much larger than the vesicles in which it ascended. Now in the coalition to form these drops, we must consider what becomes of our fire; for the surface of these larger drops increasing only as the squares, but their solids as the cubes of their diameters, the fire which surrounded the superficies of the vesicles must be protruded to a much greater distance from the superficies of the larger drops, and by that means made more in proportion to the larger drops than its natural affection would have made it join them with, and consequently rendered more apt to fly off to the next approaching or approached body, not so fully impregnated by this fire.

' I have observed before that the constant seat of thunder is in those clouds which are most compact of humid vapour, and which descend in the heaviest showers, and that generally in warm weather, when the adjacent atmosphere is serene;

rene; so that the humid vapours are almost all collected into this chain of clouds, where according to the compaction, there will be a body of this fire collected (ready to fly off) sufficient to perform the greatest effects of thunder. Which may be easily computed from the force of electrical experiments; where the smallest portion of this fire, flying off from an electrified body, makes an audible crack, and is able to give a considerable shock. What then must be the force of this fire when it is so collected as to break from a cloud in a body of fire two or three hundred yards in length? which I have often seen.

Now some of these clouds coalescing in their descent, and the drops increasing in their magnitude, there is a vast body of this fire collected more than what would naturally adhere to these drops and their surfaces; which being rendered more active in its vibrations by the heat of the lower part of the atmosphere, the sphere of its affection (pardon the word, for I have no other) is also increased in proportion to the body of fire, which enables it to fly off to clouds (not so much impregnated) at a considerable distance, with that violent crack, so much taken notice of, though it is far from being the most wonderful of its effects; the dire influence of which we often happily escape, by this body's being dissipated by the heat of the lower atmosphere, before it comes within the sphere of its affection for bodies on the surface of the earth.

There is a subsequent rumbling noise heard after the first crack or cracks of thunder, (for this fire does not at all break off from one point) which has been taken notice of and oddly accounted for; but I think it neither is or can be more than echoes from adjacent clouds, which at this time are generally dense enough for that purpose; and the noise growing fainter in proportion to the times of its being returned, I think sufficiently proves it.

Mr. Eeles is of opinion, that the same electrical fire which produces thunder, is also the cause of the ascent of vapour and exhalation, thinking the doctrine of impulse, or rarefaction of the air, insufficient for the purpose. He conceives that there can be but one way of altering the specific gravity of the particles of vapour and exhalation to render them lighter than air; which is, by adding to each particle a sufficient quantity of some fluid, whose elasticity and rarity are exceedingly greater than that of air; and that such a fluid is electrical fire. We shall present our readers with the author's arguments on this subject.

Now to shew that this electrical fire or fluid is the principal cause of the ascent of vapour and exhalation, we need only

only prove that it attends all vapour and exhalation, and that in such quantity as is necessary to render them specifically lighter than the lower part of the atmosphere.

I shall not undertake to determine by what cause vapour and exhalation are detached from their masses; whether by the solar or culinary fire, or by the vibrations of the electrical fluid rendered more active by those fires; though I am led to think the latter. But it is evident that they are united in exceeding minute distinct particles, and that these particles must pass through that electrical fluid which surrounds the surface of the mass, and that, by that means, they must be equally electrified with the mass; that is, they must be covered with the electrical fluid to as great a distance from their superficies as the mass is covered; which must always be in proportion to the state of activity of the electrical fluid. In which state, when they have passed the surrounding fluid, they must be repelled by it, and also repel each other; and if each particle of vapour and its surrounding fluid occupy a greater space than the same weight of air, they must be fitted to ascend till they come in equilibrio with the upper and rarer part of the atmosphere, where they must float until their specific gravity is altered. As it is very difficult to assign the magnitude of each particle of vapour and exhalation, and that of the surrounding fluid, and to shew that both taken together occupy a greater space, than the same weight of air; we can only apply to experiment to shew that it is possible that it may be so; and that will shew that in all probability it is so; since it is evident that every particle must be endued with a portion of this electrical fire or fluid; and that there is not any other sufficient cause assigned for their ascending. It is evident that upon electrifying any light matter, such as down, or the downy parts of feathers, that their specific gravity is much lessened, and that by holding another electrified body under them, they may be driven upwards at pleasure. It is also evident from experiment, that the more you divide the parts of such bodies, the more of their specific gravity will they lose by being electrified; and by dividing them into minute parts, I have found, that they ascended to a considerable height after they were electrified. From whence I think it highly probable that the exceeding small particles of vapour and exhalation may be, and are sufficiently electrified to render them specifically lighter than the lower air, and that they do ascend by that means. And that they will ascend proportionally higher as the surrounding fluid is proportionally greater than the particle which is carried up.

Respecting the physical cause of winds, our author is of opinion, that they are not occasioned either by the motion of the earth, or the rarefaction of the air by the sun; it being impossible to account for their irregularity on these principles. Even the trade-winds, he imagines, are owing to a very different cause. In accounting for these he supposes, that the vapour and exhalation being buoyed up by the electrical fire, must add a column to the air, though of a different matter, vastly greater than their own bulk; which column must necessarily force the adjacent part of the incumbent air upwards; and must as necessarily be re-acted upon by the incumbent air, to restore the equilibrium of the whole air. And, as it cannot be readily forced down again, it must float off, at that altitude, towards those parts where little or no addition has been made to the atmosphere, and by that means must propel the air on the horizontal level with it, and likewise that below it; as it is itself propelled by the weight of the incumbent air. This motion, he alledges, must be from the equator, where the greatest quantity of vapour is raised, towards the poles, and partly toward the west, as the earth turns towards the sun. He admits, that the sun is the efficient power by which exhalations are excited, whether he acts immediately by any peculiar influence, or by his rendering the electric fire more active in his vibrations; but he attributes the subsequent ascent of the vapours entirely to their being rendered specifically lighter than the lower air, by their conjunction with the electrical fire. The fire, he supposes, which surrounds the vapour, beginning to condense, and the vapours to subside in passing the tropics, a greater pressure is made on the air beneath, which forces some part back into the tropics, in the place of the air protruded by the ascent of the vapour, &c. and the remainder in a direction toward the poles. To explain how this motion must tend to the west, he desires it may be considered, that the column of air, raised by the ascending vapour, &c. is at its greatest altitude to the east; and therefore must press that air to the westward which is continually protruded by the vapours, &c. beginning to ascend from east to west. The air itself, he allows, being rarified and carried up by the intense heat of the sun, may also be a considerable additional cause of the trade-winds.

To account for the production of erratic winds, he observes, that tracts of land rising into the atmosphere, will stop the irregular motion of the vapour, &c. and that the vapour being accumulated, the subjacent air must be pressed into new directions. This cause, he supposes, added to the daily dilatation of the electrical fire, and the contraction at night, with the coalition of vapours to occasion their total descent, will be

sufficient to produce a very great variety of winds on this side the tropic.

In a subsequent letter to the secretary of the Royal Society, the author relates the experiments he had made, to ascertain that all ascending vapours and exhalations are electrified.

Without entering into any examination of our author's doctrine of the ascent of vapour and exhalation, we shall only observe, that an attempt was made to refute it in the volume of *Philosophical Transactions* for the year 1757, since which time it is remarkable, that his communications to the Royal Society appear to have been treated with a contemptuous neglect.

Concerning the theory of electricity, the author's sentiments are no less original than on the various other subjects of which he treats; and he particularly impugns the opinions maintained by Dr. Franklin. In a letter dated April 1756, he expresses himself as follows:

'It may appear invidious in me to object to any opinion of this ingenious gentleman, because we both happened to write hypotheses to explain the cause of thunder; which opinions are now in the hands of the public, and must stand or fall by the judgment of the ingenious inquisitive. I never heard of Mr. Franklin's name 'till some time after my last letter to you; I lately got and read his works, and if I wrote in a vindictive spirit, I could easily shew that his means of electrifying the clouds, his manner of bringing them into action to produce thunder, and his proposed method of drawing the electricity from the clouds by pointed iron, are all wrong. But I think the world obliged to this gentleman, and many others who have taken so much pains to investigate the nature of this subtile power. But as there is still great room for enquiry, neither Mr. Franklin, or any ingenuous gentleman, ought to take it ill, that their errors are discovered; because authorised errors are the greatest bar to knowledge; witness the great deference paid to many of Aristotle's absurdities to this day; nor ought any gentleman to think of imposing on himself or others, for the vanity of supporting an opinion. And I solemnly declare, that if any of my opinions fall under a just censure, I shall be much obliged to him who sets me right. I have said so much, because I think that what Mr. Franklin has produced in the 49th vol. of *Philos. Transactions*, page 300, as principles, will be found so far from being principles, that they are not strictly true.

'His first principle, that electric atmospheres repel each other, is so far true, that electric atmospheres of the same denomination repel each other; but when they are of different denominations, they then attract each other.

‘ His second principle is in part true, and may be explained by the same means; for if one body is more highly electrified than another body is by the same power, when the first approaches the second, the exterior electricity of the first repels the exterior electricity of the second, but *per contra*, attracts the interior electricity of the second; which, if duly considered, will explain the effects of Mr. Franklin’s experiments.

‘ As to his third principle, that bodies electrified negatively repel each other, it is erroneous; for no body can be electrified negatively, as may appear from what I have said in my letter, and shall say presently; for the power greatest in quantity always acts outward, and the body is electrified by that power.

‘ No body will appear to be electrified while the electric powers are equal in or on that body; but if there be a greater quantity of one power than there is of the other power, then shall the greatest quantity act outward from that body, and the body will be electrified with that power, and repel another body electrified in the same manner by the same power; but if the second body be electrified by the other power, then shall they attract each other, and, after contact, all signs of electricity vanish, if they were equally electrified; but if not, both will remain electrified with the excess of electricity of that body, which was most electrified. All this appears in my first electrical experiment; but as the explanation of all electrical experiments depends upon rightly understanding this proposition, that there are two different powers in electricity, and that they act in this manner, I would willingly be fully understood.

‘ The same conductor may be first electrified by either of the electric powers, by an excited glass, and then by the other power, without altering any circumstance in the conductor or glass, but merely by the manner of applying the glass to the conductor. The same piece of down may be electrified by an excited glass, so as to be attracted and repelled many times, as you think proper by the glass, without any fresh rubbing of the glass, or any other additional matter touching the down. The same conductor may be electrified with either or both the different powers in succession by the excited glass, while in contact with the conductor, and all signs of electricity be withdrawn with the glass, without any other matter touching the glass or conductor. Two small conductors, with a piece of down hanging on each conductor, may be so suspended, that with one touch of an excited glass, one conductor shall be electrified with the vitreous power, and the

other conductor with the resinous power, and yet both pieces of down shall be electrified with one and the same power; and upon withdrawing the glass, all signs of electricity in the pieces of down, and in the conductors, shall disappear; or by the manner of withdrawing the glass, you may leave both conductors and both pieces of down electrified with one and the same power.

‘ A small conductor, with a piece of down hanging from it by a linen thread, may be electrified through the down by one side of a pane of sash glass, which is excited by rubbing the other side of the glass; and yet by continuing to rub the same side of the glass, all the electricity may be drawn back again through the glass from the conductor; and farther yet by continuing to rub the same side of the glass in the same manner, the down and conductor may be electrified with the power which is different from that which electrified them at first.’

The last letter in this collection, addressed to the earl of Macclesfield, President of the Royal Society, contains such candid expostulation relative to the reception of some of the author's former communications to that body, and such warm assertions of the fidelity with which he had related his experiments, that we cannot help looking on the neglect shewn by the Society to this ingenious gentleman, as highly inconsistent with that liberality which ought to distinguish the conduct of those who affect a zeal for the improvement of science. Admitting that the whole of Mr. Eeles's principles were highly questionable, or could even be proved to be totally false, yet still they merited such attention as is due to the industry of an ingenious enquirer into the operations of nature; and it discovers, in our opinion, too implicit an attachment to a received hypothesis, not to give place in the Philosophical Transactions to a new invented doctrine, when supported by plausible arguments.

III. *The Chinese Traveller, containing a Geographical, Commercial, and Political History of China. To which is prefixed, the Life of Confucius, the celebrated Chinese Philosopher. Collected from Du Halde, Le Compte, and other Modern Travellers. 2 Vols. 12mo. 6s. Dilly.*

THE manners of the Chinese are so widely different from those of the Europeans, that the accounts we have of them are scarcely credible; and, indeed, as very few travellers visit China, they have it the more in their power to deceive and amuse us with tales of their own invention, which that

they sometimes do, the circumstances they relate afford no little cause to suspect. In the work before us, then, it was peculiarly necessary that the compiler should be on his guard how he admitted the relations his authors furnished him with; some glaring falsehoods he professes to have omitted, and we wish he had not been too credulous in other instances, as several particulars which he has copied appear to us to be of very slender credit; of these we shall produce the following.

‘The manner of catching water-fowl in China, as well as in India and Mogul is very curious. When the fowler spies his game, he wades with only his head above water, which is covered with a pot full of holes to let in air, and give him sight; this pot is stuck all over with feathers, to deceive the game, so that when he draws near them, either by swimming or walking, they are not in the least frightened. The fowler then lays hold of them by the feet, drawing them down under water, and the rest of the fowls thinking their companions have only dived, are not in the least disturbed, but keep swimming about the place, ’till they are at length most of them taken in the same manner.’

Lest this curious account should not be sufficiently intelligible, we are presented with a plate representing half a dozen of those fowlers, some of them in the very act of catching their prey. These people must be very expert in swimming, that when the depth of the water prevents their wading with their heads above water, they can keep themselves erect, and can move so steadily as not to frighten the water-fowl on their approach; and some praise is, doubtless, due to the fowl themselves, who, although dragged down by the legs, do not flutter and make a bustle to frighten away their companions.

‘If the Chinese would accompany labour and natural industry with a little more honesty, especially with respect to strangers, they would make complete merchants, but they seldom fail to cheat whenever it is in their power; they falsify almost every thing they sell, and in particular they counterfeit gammons of bacon so artfully, that people are often mistaken in them, and when they have boiled them a long time, they find nothing when they sit down to eat them but a piece of wood under a hog’s skin.’

‘The subtlety in deceiving is still more extraordinary in their thieves and robbers, who break through the thickest walls, burn gates, and make great holes in them by the help of a certain engine that fires the wood without any flame. Thus they penetrate into the most private recesses, and having, it is said, a certain drug, the fume of which stupifies the senses, and casts persons into a deep sleep, they enter into the very
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bed-chambers without being perceived; and when the people awake in the morning they are surprised to find their bed without curtains, their chamber unfurnished, and the tables, cabinets, coffers and every thing removed, without any footsteps being seen of the thieves, but the hole in the wall at which they went out with all the furniture of the house.—Rare proofs of their ingenuity truly; and a lucky circumstance it is for these thieves, that the fume of that *certain* drug has no effect upon themselves; but it seems to stupify and cast into a deep sleep only those who are to be robbed, for the watch in Peking must be proof against it, as we are told, that 'owing to their diligence, it seldom happens in many years that any house is broken open by thieves.'

We do not mean to insinuate that these volumes are chiefly filled with things of this kind; the best accounts given by the jesuit missionaries are here copied, and to those who have no opportunity of perusing the original works, this may afford an entertainment, although the compilation is carelessly made, the very words of different authors being often used even when they speak of themselves in the first person, without the reader's being able to tell who is the narrator. Indeed, the editor is so heedless as to speak of China as a part of Europe. 'The Chinese,' says he, 'by their assiduous cultivation of every inch of ground, are enabled to maintain an amazing multitude of people, who are said to be more in number than there are in all Europe besides.'—

'However industrious and temperate,' says he, 'these people are, the prodigious number of inhabitants occasion a great deal of misery; there are some of them so poor that they cannot supply their inhabitants [their children he means] with the common necessities of life, for which reason they expose them in the street, especially when their mothers fall sick, or want milk to nourish them, these little innocents are condemned to death in some sense, as soon as they begin to live, and this is very common in the great cities, such as Peking and Canton, but in the other cities such instances are but few.'

'This has inclined the missionaries in populous places to educate several catechists, who divide the whole city among themselves, and walk out every morning to baptize a multitude of dying children.'

'With the same view they have sometimes prevailed upon the infidel midwives to permit Christian women to follow them to the house where they are called; for it frequently happens that the Chinese, not being in a condition to bring up a large family, engage the midwives to stifle the female infants

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in a basin of water, as soon as they are born, upon which occasion these Christians take care to baptize them, and by this means these unhappy victims to the indigence of their parents, find everlasting life in the same water that deprives them of a short and transient being.'

This concluding remark comes with propriety enough from a missionary; but what are we to think of him who copies it without the least comment?

As there is nothing in this work but what is professedly taken from books already published, we shall not make any farther extracts, and as our readers already know our opinion of the manner in which the compilation is made, we shall only inform them farther, that the subjects are arranged under the following heads. The Life of Confucius.—General Description of the Empire of China.—A Description of the great Wall which divides China from Tartary.—A Description of the City of Nanking.—A Description of the City of Canton.—A Description of the City of Peking.—Of the Policy and Government of China.—Of the Religion and Worship of the Chinese.—Of their Coins and Money.—Of their Trading, Merchandise, and Shipping.—Of their Agriculture and Gardening.—Of their Trees, Shrubs, and Plants.—Of their Language.—A Compendium of the Chinese Grammar.—Of the Skill of the Chinese in the Sciences.—Of their Arts and Manufactures.—Of their Customs and Manners.—Of their Dress.—Of their Festivals and Diversions.—Of the Grandeur of the Chinese in their Travelling; their triumphal Arches, and Towers.—Of the Rivers, Lakes, Volcanoes, in China.—Of the Fossils, Beasts, Birds, and Fishes in China.—The State of Physic in China.

From this bill of fare may be formed some judgment of the entertainment served up in these two volumes.

IV. *Ellis's Husbandry Abridged and Methodized. Comprehending the most useful Articles of Practical Agriculture. 2 Vols. 8vo. 10s. 6d. Robinson.*

THOSE of our readers who have a taste for agriculture have probably long since formed some judgment of Mr. Ellis's writings. Our present task, therefore, is chiefly to shew in what manner the present editor has arranged them.

Mr. Ellis's skill in husbandry was doubtless superior to that of most men, however his credit may have been hurt by means of the trash so often intermixed with the more valuable productions of his pen; it is, then, a laudable under-

taking to extract these last, and to give such a book as it may be presumed Ellis himself would have given, had not his judgment been biased by his connections with his bookseller; to fulfil his engagements with whom, we are told, he was obliged to make out stipulated quantities with tedious and useless details, when his materials of real excellence failed him. This the editor of the work before us engages to do. 'In this I have been cautious, says he, of admitting the drilling and horse-hoeing parts of his books; it is evident that his own practice was not the foundation of his ideas, and his praise of the new mode was too connected with his advantage in selling implements, besides which later writers have so much exceeded him, that the reader suffers no loss.' The common husbandry is consequently the chief which we are to expect in this collection; therein the long experience of our author, joined to his natural endowments, and his diligence in making observations, could not fail of enabling him to take the lead amongst agricultural writers. But we cannot subscribe to the editor's commendation of him for neglecting to practise with as little ceremony as he wrote; for if he was really convinced that his commendation of drilling and horse-hoeing was well founded, why was it prudent in him to farm after the common manner; and why did the disappointment of his visitors, who expected to have seen the drill-plough and horse-break in use at his farm, prove that he had more sense than they imagined? If indeed he doubted the truth of what he wrote in favour of the new husbandry, his practice certainly was a proof of his prudence, as he depended upon his farm for bread; but it was surely no hardship that his reputation as a writer suffered on this account; and it is no wonder that the public at last neglected his writings. This circumstance, it is true, should by no means affect the credit of the present publication, which consists of not only what he wrote, but what he practised with success.

Book I. treats of soils under the different heads of clay, gravels, chalk; the natures of which are distinctly described, and the culture proper for each explained.

In Book II. we have an account of the different ways of manuring, and first of folding sheep. He thinks this way of manuring excellent, as the excrement of sheep, (beasts which generally subsist without water) by its saltness is particularly an enemy to worms, slugs, grubs, flies, and caterpillars. But the dung and stale of sheep (as he allows) does not afford nutriment to the earth in such a plentiful degree, as to be of service for more than one year; and therefore if the expence of keeping a stock of store sheep be considered, as well as the chance

chance of sometimes losing them by the rot, their manure may not be cheaper than some others. Our editor has copied some of the directions for folding, omitting only those which are relative merely to the welfare and conduct of the flock.

Our author censures those farmers who expose the long and short dung to the wash of rains, by throwing it out of the stable into the farm-yard, and laying it all over the same in a thin condition, as the horses, cows, and hogs squeeze out the moisture, and leave it little worth; but we apprehend this is seldom done without much the greater share of straw being intermixed therewith, in order to increase the quantity of manure. For the preservation of this, and of the dung of fowls, he has not disdained to give directions.

In the next chapter he makes some remarks on the burning spirit with which urine is endowed, and gives some instances of its salutary effects where made use of sparingly.

The next chapter treats of composts, and the following one of chalk. This our author thinks of the most exquisite service in farming; but however it may cure the cold, hard, and tough qualities of the clays, we doubt whether it will be beneficial for so many years as our author imagines; and every farmer knows that it cannot be repeated with advantage, but after much manure of a different kind, and a considerable length of time.

In some of the succeeding chapters the uses of marle, lime, burnt clay, peat, coal-ashes, wood-ashes, foot, and other manures, are fully treated of. To some of his directions relative thereto, objections have, we know, been made; as to the quantity of limestone and salt allotted in some cases; but we do not see with what reason.

Tillage is the subject of Book III. in which we have copious directions for ploughing, and hints to avoid doing it while it snows, or while snow lies on the ground, with instances of its bad success. The benefits of rolling are also here noticed, with proper advice concerning the methods to be used in it.

Book IV. is of the culture of wheat, and here the different sorts of wheat are minutely described. We have also many particulars relative to the time and manner of sowing it, and remarks on feeding it, with examples of the manner in which our author has seen it done on various soils; but we have not room to enumerate them. This book contains also a chapter on the smut, two copious ones on harvesting and on thrashing and cleansing wheat, with others on the product and the sample of it, and one on rye; in all which the reader meets with many sensible observations.

Book

Book V. contains the culture of barley ; VI. that of oats ; VII. that of pease ; VIII. that of beans ; IX. that of tares ; X. that of buck-wheat ; XI. that of turnips ; XII. that of rape ; XIII. treats of carrots, potatoes, canary, weld, saffron ; XIV. of clover. On these subjects the farmer may here find useful remarks, made on a variety of cases where difference of soil or of culture has produced any thing particularly worth notice, as our author did not confine his observations to his own practice, but in the frequent journeys he had occasion to take, inspected the agriculture of almost every part of the kingdom.

Book XV. which begins the second volume, treats of the culture of sainfoine, trefoil, ray-grass, &c. from which our editor proceeds in book XVI to give us observations on the management of arable lands. The subjects of the remaining books are weeds, the management of grass lands, live stock, fences and woods, the general business of the farm, timber, miscellaneous observations. In all which Mr. Ellis writes very sensibly. The second chapter of the last book, which is on the improvement of wheel-carriages, is only a quotation of his ; but would our limits allow us, we should copy it, as it is a matter of great utility. We shall give our readers an abridgment of his arguments, and we do it the rather as there is still much mismanagement in the use of wheel-carriages. Mr. James Ferguson has taken no small pains to convince people of some errors in the manner of constructing and loading carriages ; but bad customs are with too many difficult to be broken through.

The purport of the chapter in question is to show that coaches, waggons, and other four wheel-carriages, whose fore wheels are less than the hinder ones, go easier when the weight, contrary to common practice, is laid on the hinder wheels.

First, because the fore-wheels cut the road, and then the hinder wheels follow in a track ready cut and smoothed for them.

Secondly, the fore-wheels will cut deeper into the road, than the hinder will do with the same weight upon them, because the broader and longer any thing is, the less way will it press into the ground.

Thirdly, the same power applied at the axle-tree of the hinder wheel will have a greater force than at the axle-tree of the fore wheel, the spoke in the hinder wheel being longer and acting with the power of a lever.

Fourthly, as a power applied to a lever at right-angles has a greater momentum or force, than if applied obliquely on
either

either side, so the higher the fore wheels of a coach or waggon are, the nearer to a horizontal direction will the power act by which it is drawn.

Fifthly, when the fore wheels, with the weight upon them, are in a slough, the wheel-horses in a coach, and in a waggon the shaft horse, are in the slough too, and can do little good; but if the weight be on the hinder wheel, when they are in the slough, the horses will probably be on firm ground.

Sixthly, the friction of the fur or box in the nave of a high wheel against the axle-tree is so much less than of that in the nave of a low wheel, as the high one turns fewer times round in going through the same space.

Seventhly, the fore wheels will go to the bottom of small holes, while the hinder wheels will sink but a very little way into them. Besides, if a fore wheel with a load upon it, sinks into a hole, the carriage is in more danger of overturning, the hinder wheels, which are less loaded, being easily brought over; but if these, with the weight upon them, sink in, the draught of the horses will keep the fore part of the carriage from rising up.

The preceding arguments are here enforced by much reasoning, so as to be perfectly intelligible. 'I would willingly, says the author, set the countryman right in one notion more, which shews his great ignorance, and is a monstrous piece of barbarity; he thinks that the shaft-horse in a waggon bears no more weight on his back than the weight of the shafts only, and that every horse draws horizontally, but the horse in the shafts bears upon his back the force of two horses pulling him downwards. The same may be said of every other horse, but the united force of all the horses, every horse pulling them lower and lower, must have a monstrous weight upon the poor shaft-horse's back, enough to break it, or press him to the ground; and what shews the ignorance of the countryman is, that all the force with which all the horses draw the shafts downwards is lost from the waggon, what is exerted in pulling downwards is lost from pulling forwards. But, if the waggon-maker would be so wise as to fasten the shafts to the waggon, as high as the horses shoulders, the poor shaft-horse would be eased of his load, and every horse would exert all his strength in drawing the waggon forwards, but at present this load upon his back and the thumps and bangs against his sides, occasioned by the load's lying on the fore wheels, is intolerable.'

We think humanity, as well as their own interest, should prompt the owners of waggons to see that their horses do their work with as much ease as possible.

V. *An Essay on the Bath Waters. In Four Parts. Containing a Prefatory Introduction on the Study of Mineral Waters in General.* By William Falconer, M. D. 8vo. 6s. Lowndes.

THE Essay on Bath Waters, formerly published * by Dr. Falconer, is here so much enlarged, that the present volume may be considered in a great manner as a new work; and what affords additional reason for viewing it in such a light is, that with respect to some parts of his subject the author has altered his sentiments; a circumstance which is equally honourable to his industry and candour. It is also a particular advantage in favour of the utility of this edition, that the author has greatly improved that part of the Essay which treats of the application of the experiments to medicine and pharmacy. He considers this subject under two distinct heads; under the first of which he gives an account of the general effects of Bath waters (when drank) on the human body, with some conjectures concerning the peculiar impregnation to which these effects may be owing; and some remarks on the different qualities of the several Bath waters, and on the probable causes of their variation. He then makes an application of the remarks to particular diseases, and subjoins some observations on the cases in which they are contraindicated, or where the use of them would probably be of no service. These inferences he endeavours to deduce from the known effects of the waters on the human body, and the propriety, or impropriety of using medicines calculated to answer the same indications in such complaints. He afterwards adds an abstract of those species of disorders in which the waters have been found advantageous in practice; and of those which, from analogy or reason, we might imagine likely to be relieved by them. In the last mentioned part of the Essay, he makes use of the system contained in Dr. Cullen's Synopsis, as thinking it the most clear and comprehensive.

In the subsequent chapter our author treats of the methods by which these waters may be best managed, so as to answer, most successfully, the indications in the cure of diseases. These he considers in the following order:

1. As to the choice of the waters.—2. The state of the waters when drank.—3. Quantity.—4. Time of day.—5. Length of time proper for them to be continued.—6. Season of the year best adapted to their use.—7. Regimen.—8. Substances proper to be used at the same time with the waters.

* See Crit. Rev. vol. xxx. p. 118.

The principal effects which Dr. Falconer ascribes to the Bath waters are, a stimulant, astringent, diuretic, diaphoretic, antispasmodic, and antiseptic operation; and their secondary qualities he reckons to be attenuant, antacid, cathartic, sialagogue, and emmenagogue. He is of opinion that the stimulating quality of the Bath waters is chiefly owing to their aerial impregnation, though he admits that such an effect may partly be produced by the other ingredients.

Towards the close of the volume, Dr. Falconer favours us with some brief observations on the medicinal substances which may be taken during the use of the Bath waters. By the result of his experiments, he determines alkaline salts to be improper, unless they are taken at a considerable interval from the time of drinking; as they alter the nature of the waters when mixed with them. Acids, and neutral salts, he admits, may be used if necessary, as they do not affect the qualities of the waters. He informs us, that absorbent earths, in their mild state, seem to produce little change on the Bath waters; but that they may, perhaps, detain the volatile vitriolic acid, and hasten the precipitation of the ferrugineous particles, on which latter account those substances must always be improper where any dependence is placed on that part of the impregnation. If any addition of that sort, however, should be judged necessary, he thinks the use of magnesia more adviseable than any absorbents of the calcareous kind, on account of its laxative qualities. We shall lay before our readers the remaining part of these observations, relative to the mixture of lime water and milk with the waters of Bath.

‘ It appears by the experiments, that a copious precipitation was generated in them, when fresh, on addition of lime water, which was, undoubtedly, caused by the lime in the lime water attracting the mephitic air from the Bath water, and thus becoming mild, and of course precipitated. From this we may judge, that in all cases where the mephitic air may be of service, that lime water must be a very improper substance to be joined to it, as it absorbs it instantly, and unites with it very strongly. Lime water added to the Bath water fresh, seems to impart no additional qualities to it, except a disagreeable empyreumatic taste, the calcareous earth being separated in an insoluble form, and nothing remaining of it except the ungrateful flavour before mentioned. In all cases, therefore, where lime water may be prescribed to be taken with a course of the Bath waters, I should recommend them to be taken with the greatest possible interval between each. As to the metallic preparations, viz. those of iron, antimony, and mercury, I have before spoken.

• As the compound formed by admixture of milk with the Bath waters is frequently prescribed to be taken in the way of medicine, it will not be entirely useless to consider here what may be the chemical effects of such a combination.

• The Bath water, in the proportion of equal quantities, produces, with milk heated to the boiling point, a separation of its parts, the cheesy part dividing from the serous in form of a loosely cohering curd. In these proportions, however, the separation is by no means perfect, but when made with two parts of Bath water to one of milk, the curd is then separated nearly completely; the whey thus made has little peculiarity of taste, and, indeed, in most of its qualities, by what I can find, differs little from common whey made with an acid substance, and diluted with water. By the time and apparatus necessary for making it, the aërial impregnation is entirely dissipated, and it is not improbable that the sulphureous one may be decomposed by such addition, as the whey thus made possesses very little, if any, of the peculiar taste which the Bath water acquires on standing. On the whole, this composition, however specious, appears to be a very incongruous one for the reasons above mentioned; and the common pretence alledged in the defence of it, that of reconciling the stomachs and palates of many to the Bath water, who would not else be able to bear it, seems by no means sufficient to justify its use. Most of those who come to Bath for stomach complaints, receive the greatest benefit from that part of the impregnation, which by this means is entirely dissipated; not to mention the bulk of the dose is thus increased one third part, which is a matter of great consequence in such cases. In these circumstances, therefore, if the Bath waters give disgust, or are with difficulty retained on the stomach, it would be more adviseable to reconcile their use by some grateful aromatic addition, and by lessening the doses of it, than by using it when its qualities are impaired, and its bulk considerably augmented. If whey, however, be deemed a necessary addition, I would advise a proportionable quantity of fresh whey, already made, to be added to the water, fresh drawn, and to be immediately drank, by which means the qualities of the waters will be little injured. I own that whey, drank at the same time with a course of the waters, especially in the spring season, might often, in many complaints, especially those usually called scorbutic, be a very proper prescript, as contributing to obviate the costive habit, and heating effects, which these waters so frequently occasion; but cannot see any necessity for mixing it with the waters, as its good effects would be equally powerful, if taken at some interval. On the whole, I am inclined to believe,

lieve, that this remarkable effect of the water on milk, has contributed much to recommend the product of such a combination as a medicine, as imposing, by a kind of juggler's contrivance, on the understandings of many, and persuading them to believe, that so remarkable a production must have some very uncommon virtues. To sum up all, this preparation seems incongruous to the general intentions wherewith the Bath water is prescribed, and not qualified to answer any purpose which might not as effectually be done by other means.'

From the chemical knowledge, the laudable spirit of enquiry, and the practical experiments exhibited in this Essay, it is but justice to the author to observe, that he has the honour of publicly vindicating the faculty resident at Bath from the reflections thrown out against them by a writer on mineral waters, and which we presume were destitute of foundation. But however extensive the knowledge of these gentlemen might formerly be, respecting the use of Bath waters, it is certain that such of the medical profession as are obliged to derive their acquaintance with the virtues of that celebrated spa from the information of physicians on the spot, will reap great instruction from this Essay; and to such likewise we are fully confident, that Dr. Falconer's account of the external use of Bath waters, hereafter to be published, will prove an acceptable supplement.

VI. *The Rural Christian; or the Pleasures of Religion. An Allegorical Poem: In Four Books. To which are added, Sylvan Letters; or, the Benefit of Retirement. By a young Gentleman. 8vo. 3s. 6d. Buckland.*

THIS poem is written with a laudable design; being intended, as we are informed in the Preface, to accompany the Christian in his walks in the country, to lead his thoughts from the different objects presented to his view to the omnipotent Creator, and enable him to improve every scene he passes thro' to his own everlasting benefit. 'On this account the author hopes (however he may be laughed at and despised by the unthinking and irreligious many) to gain the approbation of the wise, religious, and discerning few, to whom he would ever desire to approve himself the real, as well as rural Christian.'

Every writer is respectable, as a man, who discovers a good heart, and endeavours to promote virtue and religion in a licentious age; but his works will inevitably meet with a cold reception, if they are not recommended by beauty of sentiment,

ment, ingenuity, novelty, or learning. Readers of taste and education will not be satisfied with piety, instead of poetry.

The language of the Rural Christian is that of mediocrity, as the reader may perceive by the following extracts.

' The chearful sun, the reservoir of light,
Whose presence makes the day, whose absence night,
Faintly resembles in its noon-day blaze,
The Sun of Righteousness; whose healing rays
Enlivening guilty souls, like mists disperse
The baleful vapours of the fatal curse.
Our state of ign'rance (as the gloomy shades
At day-break vanish) quickly he pervades;
Our doubts (like exhalations) die away,
Before this regent of eternal day.
Our glimm'ring reason, sublunary spark,
Without his influence, leaves us in the dark,
And all its followers into ruin leads.
(Like unctuous vapours in the watry meads)
But when with strength assisted from above,
Points to those regions of eternal love,
Where true believers, (who, like stars on earth,
The blest partakers of the second birth)
Transform'd to suns, shall unmolested shine,
Thro' all eternity, with rays divine.

' But lo! a storm seems brooding in the air,
To yonder cot for shelter I'll repair:
The calm abode of innocence and health,
To pain a stranger, and unknown to wealth.
The gathering clouds in darkness hide the sky.
Affrighted hinds to trees for shelter fly,
Whose spreading branches draw the lightning down,
Which swift descending kills the heedless clown.
Like the good works the sinner pleads in vain,
Or his own righteousness his fatal bane;
Which, while he blindly trusts in, let him fall
Beyond the reach of even mercy's call.
So those who seek forgiveness from the law,
Which calls for death for ev'ry single flaw;
(Despising Jesus, who, in wond'rous grace,
Came down and died to save a rebel race,
When plac'd before Jehovah's awful throne,
Struck with remorse, repeating groan for groan,
Whilst judg'd by him, whom they on earth condemn'd)
Shall by this very law be try'd, be cast, condemn'd.'

This writer adopts the same religious notions as the late Mr. Hervey. In this passage he tells us, that the sinner pleads his good works to no purpose; that his own righteousness is his fatal bane; and that reason leads its followers into ruin. These expressions are agreeable to the doctrines of Calvin; but, in their strict and obvious meaning, are exploded by all rational interpreters of Scripture.

The author calls the following passage 'an affecting story:' the reader may call it what he pleases.

' Clean-

Cleander thus, that noble gen'rous youth,
 Was first deluded to forsake the truth;
 Then vile associates robb'd his tender mind,
 Of all impressions of a virtuous kind;
 The sabbath-day with these he would profane,
 While drunkenness and harlots prov'd his bane.
 His pious father view'd him with concern,
 And often weeping beg'd him to return;
 But vice too sadly reign'd in every part,
 Which quickly broke a sorrowing mother's heart;
 Who thus in tears th' unhappy youth address'd,
 "Attend, Cleander, to my last request
 Before too late: forsake your evil ways,
 For they have shorten'd your poor mother's days:
 O might I live to see my darling son
 Incline to virtue (but God's will be done;)
 In songs of praise I'd spend my latest breath,
 And trusting in my Saviour, welcome death.
 Lord! grant whene'er I leave this world of strife,
 My death may prove my son's eternal life:"
 Then overcome with grief she turn'd aside,
 And just was heard to say farewell, and died.
 'Twas now too late, the lost Cleander found
 His hopes in vain to heal the fatal wound,
 Which sin had made within his tainted breast,
 By vice polluted, and with crimes oppress'd;
 The thoughtless youth too harden'd to amend,
 And through imprudence left by ev'ry friend,
 Soon met a just but ignominious end.
 Thus Satan triumphs, when he brings the soul,
 From smaller crimes to sin without controul;
 The young and gay by tempting pleasures won
 To seek the company they ought to shun,
 Are first deluded, and are then undone.

To this poem the author has subjoined a number of letters in prose, on religious and moral subjects. They are designed, as the author expresses himself, "to exemplify the happiness of a country life; and contain matter for serious enquiry, as well as sentiments of everlasting moment and importance."

This volume seems to be the production of a young Dissenter, who is of a serious, contemplative turn of mind, and has a taste for reading and versification.

VII. *Essays on the Spirit of Legislation, in the Encouragement of Agriculture, Population, Manufactures and Commerce.* 8vo. 5s. 3d. Robinson.

THESE Essays were originally published in the memoirs collected by the Oeconomical Society at Berne, in Switzerland, and were received with so much approbation, that they have already been translated into almost every European language.

VOL. XXXIV. December, 1772.

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guage. They consist of three memoirs, written by different authors, wherein are pointed out the effects of such legislative regulations as are most conducive to promote the happiness and grandeur of a nation. It is universally admitted, that agriculture, the arts, and commerce, are the most essential objects of political consideration. The former of these is necessary for the very existence of mankind; the second is subservient not only to population but commerce; and commerce is the means by which the riches of a state are augmented. In several Essays before us, the subjects are arranged in the same order, and though treated in somewhat a different manner, the authors entirely concur in opinion respecting the methods of promoting the grand objects of policy abovementioned.

In the first Essay, which is anonymous, the author begins with enumerating the obstacles to agriculture, which legislation should endeavour to remove. These he distinguishes under the divisions of moral, physical, civil, domestic, and feudal obstacles. He then proceeds to general reflexions on the means of removing these obstacles; where he lays it down as a fundamental principle, that a legislator ought to apply himself to the knowledge of the impediments which he has to encounter, and attack the obstacles in their origin. He also lays it down as a political maxim, that in endeavouring to correct abuses, and excite a purity of manners, it is necessary that the people be inspired with a confidence in the good intentions of government, without which they may prove refractory to the most salutary innovation. Another general rule which he recommends is, to preserve a harmony of regulation; that in seeking to remove an obstacle such plans be not carried into execution as might counteract the effects of each other; lest, while we study to favour arts, or commerce, we do prejudice to agriculture, which ought always to be our principal object; or in promoting the interest of the citizen we should burthen the inhabitants of the provinces. He advises likewise that a legislator consult the nature of the country; spare the prejudices of a people as much as possible, and profit by them; that he be particularly attentive to the education of children, oppose the vices of the climate, consult the people before he enact, avoid excessive punishments, and be attentive to other circumstances specified.

After mentioning the removal of the obstacles, he considers the means by which agriculture may be encouraged. For this purpose, he recommends a regard to national moderation and simplicity; personal, territorial, and commercial liberty; that honours and recompences be paid to those who distinguish them-

themselves in the improvement of agriculture; that all the classes of citizens should have a public education, with instructions relative to their condition; and that there should be expedition in legal process. Amidst these, and such like useful regulations, the author expressly mentions, that there should be a good market for salt. This, he says, is necessary in cultivated countries, and particularly in those which abound in pasturage, that the people may give it to their horned cattle, to whom it excites an appetite, and preserves them from many maladies; and he considers a regard to this circumstance as the more requisite in the provinces distant from the sea, where the herbage abounds less with saline particles. That a commodity so useful as salt should be furnished in the markets at as low a rate as possible, is undoubtedly of advantage to the common people; but we believe that the practice of giving it to cattle is not of general extent.

The author afterwards considers legislation as it is conducive to the increase of the people. That our readers may see in what manner he treats his subject, we shall lay a part of this chapter before them.

' The Connection of Agriculture and Population.

' The abundance of commodities and the facility of subsistence, are as favourable to population, as population so augmented is favourable in its turn to the increase of commodities and plenty of the earth's products. The number of inhabitants, with plenty of necessaries, alike constitute the real and permanent force, and the direct and relative power of a state. The welfare, security, and riches of a people, of the public, and of individuals, are always proportioned to the number of inhabitants. This article therefore demands all attention from the legislator.

' Attention to the Climate.

' In general the spirit of laws with respect to population, ought to depend on the climate, and on the resources, whether exterior or interior. In most countries nature has done all. There are but a small number in which we must aid her in order to display her design. Legislators are intelligent enough to understand this if they please.

' Particular Means.

' There are some particular methods proper for favouring population.

' Constitution of the Government.

' The first and principal actor is the constitution of a state. Every government which reigns in mildness, justice, security, and liberty, must necessarily be populous.

' We love to inhabit a country, where the laws protect, constantly, generally, and without impartiality, the honour, the possessions, and the life of all the subjects without distinction: and where the magistrates repress, without exception of persons, all violence, chicanery, tyranny, and oppression. These advantages may be found in a well regulated monarchy, as well as in a republic; for all republics possess them not. "In Poland, says M. Sussmilch, nine tenths are slaves, and the other tenth are

nobles, who enjoy a liberty prejudicial to the state, and to population."

Resources.

"It belongs to the foresight of government, that the sovereign attention is given to procure to all the citizens occupations according to their talents, and resources from their industry. A country where the lands are wisely distributed; where manufactures and commerce flourish; and where the arts and sciences prosper; may furnish occupations to every one: and the more population increases, the greater plenty of resources will there be for every individual; so much are the occupations of mankind susceptible of variety and increase.

Preservation of Privileges.

"The continued attention of the prince, and of all those who have the execution of regulations, to maintain to the people the benefit of charters, capitulations, concessions, and privileges, much contributes to people a country. If abuses creep in they must be corrected. Nothing is more disgusting to a body, a community, or a people, than to be continually wrestling against the enterprizes of intendants, who want to undermine their rights.

Police.

"It is also requisite that the police secure to people the possession of their property. The idea of property secure, and the charms of enjoyment uninterrupted, excite emulation, and animate industry. If a proprietor has only a precarious possession, if imposts are exorbitant, or arbitrary, if the tax-gatherers are guilty of excesses, if all the lands belong to the prince, or to the nobility; if estates are let at too high rents; if even a great part of the soil is in the hands of the great, or in mortmain, the farmers, &c. which make the body of the nation, must be either slaves or workmen: not being attached to their country by property or interest, they retire and emigrate.

Division of Commons.

"Every one knows the agrarian laws of the Romans. But it is not our business here to follow the spirit of those laws, which divided a part of the commons among the tenants, fixed them in their hands, and so rendered them inalienable: when the produce was considered but as the subsistence of the poor, how could it be seized by a creditor?

Slavery contrary to Population.

"Slavery is as directly opposite to population, as despotism: and if in enslaved countries we find a certain number of inhabitants, it must be owing to the humanity of the masters, softening the extraordinary horrors of slavery. I have been surprized to see that M. Melon, otherwise so sensible, should plead in favour of the re-establishment of a certain kind of slavery in Europe. I have examined the regulations he prescribes for slavery; they are admirable, if their observation was possible. But seeing every day the abuse of the best things, is it possible not to tremble at the abuse of the worst?

"In reading the eulogy which the *Voyageur Philosophe* has given of despotism, I see an orator who tries to palliate a paradox; a sophist, who shews that he would equally attempt the panegyric of a plague or an assassin; but you, oh illustrious Montesquieu, 'tis you that are respectable in my eyes! You undertake the defence,

fence of humanity, in shewing that despotism has but one work, which is to destroy.

Toleration and Liberty of Conscience.

‘ To the end that a state by a government mild, just, moderate, may augment her population, she ought to tolerate and encourage a full liberty of conscience. Holland, who offers a certain refuge to all that are oppressed and persecuted, is the country of all Europe the best peopled. They reckon in the seventeen provinces five millions of inhabitants, and the single province of Holland to possess the half.

‘ Turn to the feasts and fasts of kingdoms; and they shew you the inquisition, military executions, dragoonades, dungeons, the carrying off of children, religious wars, and religious butchers employed against those called hereticks—these are what have cost the lives of millions in most of the countries of Europe.

General Welfare.

‘ It remains therefore true, that the more a government distinguishes itself by mildness, justice, security, and both civil and ecclesiastical liberty, the more proper it becomes for drawing strangers, retaining the old inhabitants, and increasing in population.

‘ A man who is well off never thinks of changing his place, *Chi bene sta non si muove.*

Give to Marriage the Consideration which it merits.

‘ In the second place, marriage being, without contradiction, the means the most assured, and the most proper for producing and raising children that are useful to the state, we cannot more efficaciously favour population, than by preserving and rendering to marriage the consideration which it merits. Having regard in the distribution of publick employments to persons of merit who have children, becomes an encouragement to marriage and virtue. What countries are those where they give the magistracies and military employments to eunuchs? What prerogatives did the Romans, those great masters of legislation, assign to married people, that had many children? They had a particular place at the theatre. They were preferred to employments. The consul who had most children took the first of the fasces; and had the choice of the provinces. The senator who had most children was the first who spoke in that assembly. They could arrive at the magistracies before the legal age, because each child dispensed with a year.

Furnish Occupations.

‘ The legislator may likewise greatly favour marriage, by furnishing occupations to all the citizens, and in granting honours to all the subjects that are found worthy of them. And with what satisfaction must we approve of those magistrates and landlords in France, who on the occasion of publick rejoicings, give considerable sums for dowers to a great number of girls, to marry them to young men of their own condition.

As the means of promoting population, the author very judiciously recommends to the legislator to remove all impediments to marriage. The first expedient mentioned for this purpose is the discouragement of luxury; for marriage, he observes, necessarily opens to expences, and the embarrassments which luxury and a love of ease are desirous of escaping. Sumptuary laws, he thinks, are highly adviseable for such an intention; but he very properly remarks, that they gene-

rally prove unsuccessful, when the sex, in whom the care of domestic œconomy is invested, receive not a suitable education, which he regards as a capital point. He mentions also the suppression of libertinism, the institution of public censors, the prevention of misery and begging, and many other important regulations which it would be tedious to enumerate.

The next subject that occurs is, the spirit of legislation, in respect of arts, fabricks, and manufactures, relative to agriculture; and the last of which this author treats is the Spirit of Laws, with respect to commerce relatively to agriculture. The general account we have already given of the former parts of this memoir, is sufficient to afford our readers an idea of the accuracy and minuteness with which the author delivered his sentiments, and we shall therefore only observe, that the remaining chapters of the Essay are distinguished by the same characteristics.

The second memoir is the production of a gentleman, named M. Benjamin Carrard, minister of Orbe. This memoir, which is much more diffuse than the former, is divided into three parts, each of which is subdivided into particular considerations. The first of these considerations is employed on the education of the young countrymen. The author there observes, that when a legislator proposes to himself a certain end, and would turn the minds of men to a particular purpose, he ought never to regard with indifference the education of youth; and that there might be an institution directed on different principles from those which have been hitherto adopted, which might change entirely the manners of a nation. The mode of education, however, which he points out in this part of the essay relates entirely to the improvement of agricultural knowledge.

In the second consideration, the author treats of the best culture of the best plants; and in the following, the choice of seeds; of the best instruments of tillage; of the preservation of the welfare and fortune of the farmers; of a certain market for products; of domestic animals; of liberty of inclosure; of re-union of particular estates; of estates too large; of vines, of woods, and forests; of uncultivated lands; of marshes, rivers, and canals for watering; of the necessary proportion between the class of agriculture and the other orders of the state; of honours and considerations for exciting an emulation among the countrymen.

In the second part of this memoir, the author treats upon the same plan of the Spirit of Laws for favouring population; and in the third part, he develops the spirit of legislation for favouring the arts, manufactures, and commerce, relatively

to population and agriculture. As this important subject is treated more explicitly in the present memoir than the former, we shall lay before our readers the general reflections with which it is introduced by the author.

‘ We now come to speak of commerce, after having examined what a good legislation ought to do for encouraging the arts and manufactures, of which agriculture forms the base and most firm support. If a nation has neither a flourishing agriculture, nor an animated industry, it will be most advantageous to avoid all commerce with her neighbours. Such connections will become burthensome, and cause continual importations, surpassing the exportations, and impoverishing from day to day. Having the productions neither of art nor nature to give in exchange, they must be robbed of all their money, until they put an end to a commerce which they should never have undertaken. There is but a single case, in which a society of men without manufactures or agriculture, might perhaps exercise a commerce which would support them; it is by becoming the factors of other nations; contenting themselves with small profits, they labour without ceasing to facilitate the communication between nations, and to aid them in supplying their reciprocal wants, by carrying to the one what she wants, that can be drawn from the other. But for opening a commerce of this nature, there must be a favourable situation, which permits a communication without trouble, with the neighbouring nations, and of carrying by sea without much expence what is necessary for their wants. But most of the nations, who have exercised with success the commerce of oeconomy, have not neglected the arts and manufactures. In transporting among them the first materials which are produced in distant regions, where their navigators frequent, they gain the workmanship in fabricating for other nations. We ought further to add, that the commerce of oeconomy becomes continually less lucrative, because at present the great maritime nations are all manufacturing ones, and import themselves the foreign merchandize they want.

‘ Thus every state which aspires to a flourishing commerce, is obliged to redouble its labours of every kind. After having diminished by a good administration of the soil, the dearth of the raw materials—of living—and labour; they ought to make continued efforts for multiplying by an active industry, all that is wanting for satisfying the demands of other nations. If she would draw from foreigners her subsistence or other succour, the fruits of their industry, she must give something else in exchange. Indeed all commerce is not reciprocal from state to state. They are sometimes obliged to pay each other in money for necessary commodities, without which they could not in their turn sell their own. But when this is the case, it is necessary that a nation should indemnify herself by her labour and industry, by furnishing other nations, who pay in money for her productions; so repairing the losses of specie suffered in the same manner. This is the only means of not losing by the equilibrium, and of fixing it on the solid foundations of the opulence and welfare of the nation.

‘ But the fear of wandering in the reflections which we have to propose on the arts and manufactures, which require an extended commerce, teach us to give a general idea, as the means of aiding us in discovering how we may direct them for advancing the true

interests of the state, and favouring agriculture and population. For all the parts of a good political system ought to be connected together, and contribute to the same end.

We place in the rank of arts and manufactures all industry, which gives a higher price to the raw materials of the three kingdoms, and renders them proper for satisfying the wants of life—for augmenting saleable commodities—for procuring the elegant and true ornaments which give reputation to a state, which attract travellers, and attach the natives to their country. We include not only the arts absolutely necessary, but also all those which expand an agreeableness through the communications between mankind. It is glorious and useful to cultivate the fine arts, which by imitating beautiful nature, procure pleasures equally lively, innocent, and touching; which soften manners, render a nation more fit for inventing and discovering, and gain them consideration in the eyes of other nations. But they do not produce these happy effects except when cultivated by men who have true taste, and are capable of making an eminent progress. These are the rare and extraordinary genius's which a prince ought to distinguish among the multitude, and singularly protect, if he would render immortal, either his own name or that of his subjects. Nevertheless, we must take care that the fine arts draw not the citizens from occupations more important, and that they do not bring them into expences beyond their fortunes. All their exertions ought to be uniformly consecrated to the glory of the state; for example, the ornamenting and embellishing the publick edifices. Sculpture, painting, and music, serve to maintain in a nation, a spirit of honour and emulation, by transmitting to posterity the great actions of those who have deserved well of their country. But away with all the frivolous arts which tend to enervate the manners, and plunge mankind into delicacies—turn them from their duties—and multiply their imaginary wants, by nourishing effeminacy, folly, vanity, and pride. Of what use are arts, whose productions have no other aim than sacrificing to the caprice, phantasm, and extravagance of the fashion, the solidity and true beauty of a work? The singularities which are every day brought forth, cannot but alter the taste of a nation. Those frivolous arts which depend on caprice, can never open to a people a sure branch of commerce, while the possession of it depends on the whim of other nations. Is it not doubtful whether they have been advantageous to that active and ingenious nation, which has exercised for a long time this empire over other people: for it unhappily follows, that these frivolous arts rob the necessary and useful ones, of the favour, protection, and encouragement, which are their due.

The exclusion which we have given to the frivolous arts, brings us to the point of answering an objection which has been made, that the introduction of industry among a people of cultivators, must bring that luxury which we have so often proscribed, as an enemy to agriculture and population. The arts which we admit will not serve to nourish that destructive luxury. They rather engage an infinity of idle men to labour, and serve that society, of which they were before useless members. The profits which they make will procure them only necessaries and the comforts of life, distant from all shew and refinement. The stuffs which they fabricate in the country being cheaper than those which come from abroad, the workmanship diminishes the price. The workman is not

not obliged to require so great a salary for indemnifying the expences of cloathing. And of what utility is it to agriculture to render labour cheaper? Improvements would be done cheaper. Thus the industry which we seek to introduce, brings with it neither luxury nor the decline of agriculture. It only produces that effect when ill directed. Besides, if in a nation where luxury already reigns, and which we cannot banish at once by repressing laws, it is after all more advantageous to expend the commodities of our own country than foreign ones. The rich then maintain the poor of their country, instead of buying foreign manufactures, the food of luxury, which takes from a small people all means of subsistence, as we have already had occasion to observe. But it is much better to proscribe luxury, and with it all the frivolous and pernicious arts which favour it. We have found occupations more useful and more proper for giving a livelihood to the poor.

Thus the first attention of legislation for favouring industry, in a manner advantageous to agriculture, is to turn them towards the necessary and useful arts, which work upon their own commodities for supplying the wants of strangers, with the raw materials which the soil furnishes, without excluding the manufactured products which may draw from other countries materials for industry to exercise itself on with advantage.

The considerations on this subject are ranked under the following heads; viz. Work up the productions of the country, and turn the industry of the people to useful and necessary arts; distribute manufactures conveniently through a country; the protection and necessary assistance on the part of the government; inspection and encouragement; education of artists; transportation less expensive, more easy, and more prompt; freedom of commerce; moderate and well laid duties; establish confidence, maintain the spirit of order, labour, and oeconomy, which supports commerce.

The third Essay is the work of M. Seigneur de Correvon, honourary member of the Oeconomical Society of Berne, and president of the corresponding society at Lausanne. As this memoir treats entirely of the same subjects with the two former, it would be unnecessary to present our readers with any account of it; but we must acknowledge in justice to the author, that, though placed the last in the collection, it is not inferior to the other Essays, with respect to the spirit of judicious legislation it contains.

These memoirs will, probably, be the more acceptable to English readers, as the political propositions with which they abound are often illustrated by observations drawn from the situation and state of this country. But they are animated with such a noble spirit of liberty, and justness of sentiment, that their merit must be acknowledged wherever the interest and happiness of society are admitted to be the objects of rational legislation; and they certainly contain the soundest prin-

principles for the best regulation of government, respecting agriculture, arts, and commerce, that human policy can possibly devise.

VIII. *An Inquiry into the late Mercantile Distresses in Scotland and England.* 8vo. 2s. 6d. Evans.

THE author of this Inquiry is evidently a person of very extensive knowledge in the internal policy and commercial transactions of this country, and he has here laid open the causes of the late mercantile distresses in those kingdoms with a penetration and perspicuity that do signal honour to his judgment. As the distresses have been more generally felt in the northern, than the southern parts of the island, he confines himself chiefly to the consideration of their cause in Scotland. He observes, that it is not many years since trade, in its progress through the world, first entered Scotland in any degree; and of course the inhabitants were in the same situation as those of every other country, where the various branches of commerce are in their infancy. Property is but in few hands; and those that betake themselves to manufactures and trade, must, of consequence, be greatly indebted to the assistance of credit. England, he justly remarks, was favoured with very singular advantages in the first planting of many of her most valuable manufactures: the persecutions on the continent sent her over a multitude of hands, not only experienced in the trade they professed, but many of them with property sufficient to pursue it with advantage. The manufactures of Scotland had no such favourable circumstance to give strength to their first commencement. They had not only their artists to instruct, but to support their industry with the means of success; and he informs us, that some of the public banks were instituted with the design of encouraging the encrease of these most useful orders of the people; and sums of money were lent by the banks to all degrees of manufacturers and traders; in consequence of which, there are few countries where the establishment of both became more general in the same space of time.

We shall present our readers with the author's account of the causes which first operated to the prejudice of the improvements in manufactures and agriculture, lately introduced into Scotland.

The success which the Providence of the Almighty favoured us with, in the late war, extended our general commerce so far beyond its usual degree, that the capitals of the most wealthy

wealthy parts of the kingdom became disproportioned to the amount of their dealings, and the deficiency was supplied by the established credit of our bills of exchange, both foreign and domestic; foreign, betwixt London and the other trading cities in Europe; domestic, betwixt the trading towns in Britain and the capital: not only the merchants in this and several other countries raised large sums upon the credit of their bills of exchange, but even the contractors of supplies for the armies, and the financiers of princes, anticipated their real funds by the circulation of bills of exchange. The great number of considerable merchants in Amsterdam, Hamburg, and some other of the chief trading cities, that failed at the end of the late war, was occasioned by the accumulated burthen of their circulation, concurring with the quantities of base coin, forced into their hands, from the seat of the war, in payment for their merchandize. This affords a proof that no part of Britain was either the first, or the deepest engaged in this visionary method of raising money, by circulating bills of exchange, without any existing cause in real business for the negotiating of such bills; a practice which appears by its consequences, to be ever attended with such an expence from the addition of commission to the interest of money, and also of such a risque from the common accidents to which people in trade are exposed, that one may venture to pronounce upon the experience of the times that are past, that the advantages of none of the branches of trade commonly known amongst us, are equal to the expence and hazard of raising money to support them by this means, and therefore must in the end, prove injurious to the interest, if not ruinous to the credit of whoever may be led either by necessity or the hopes of success, to use it as an expedient to furnish a capital, for any of the ordinary operations in trade. This may make it a matter of surprize, how so many men of experience in business, became so deeply engaged in a practice that concluded so much against their interest? I would now recall your attention to the situation of this country in the late war, when it partook of the general increase of commerce that spread over the whole island: with the trade of the country the business of all the banking companies became greatly extended; some of the private banks were raised into a state of rivalry with the public banks, and the notes of both being as current as money, it afforded opportunities for the managers of one bank, running upon those of another, for large sums of specie in payment of the notes they had collected, for the purpose of obliging their rivals to contract the extent of their notes that issued from them as the currency of the country: mea-
sures

tures of this nature made it necessary for the banks, to avail themselves of an optional clause in their notes, either to pay them on demand, or to accept them, payable with interest, at the end of six months, from the day they were presented for payment: the numberless inconveniencies this occasioned, was productive of an act of parliament to prevent the ill effects the public had felt, from the too frequent use of this optional clause.

When this act took place, it let loose the holders of the notes to make immediate demands of money from the banks, and the more the notes of any of the banks ingrossed of the currency of the country, the greater hazard they run of having sudden demands made upon them; this obliged them to keep in the hands of their cashiers, large sums of specie to guard their credit; but to prevent their being exposed to danger, the banks in general began to call in the sums they had lent to the people in trade, not many of whom were yet arrived at that degree of independency in their circumstances, as to enable them to repay the money without contracting their business; in many branches of the manufactures, a certain sum of money is sunk from the first commencement, in the building and implements necessary for carrying it on; the rest of the capital is employed in the article to be manufactured, and trusted out into the hands of the purchasers of the goods when finished, and custom has so generally fixed the time of payment betwixt the manufacturer and merchant, in every article, that it becomes a necessary part of the capital required by every trader, in proportion to the extent of his dealings: the manufactories of this country had too lately originated from the money lent them from the banks, to enable them to repay it out of their profits; of course it could only be done out of the sum employed in the materials they manufactured; this at once disproportioned their business to the value sunk in the accommodations it required, as well as to the number of hands engaged for carrying it on, many of whom could not be discharged, being apprentices or persons hired for a term of years.

In the same situation with the manufacturers are many persons in the mercantile branches, who had gone into them with the money commonly lent by the banks upon bond-security; and when the banks began to call in the sums they had lent, from that time were a number of manufacturers and traders reduced to the alternative of either contracting their different branches to such a degree, as would lay them under great disadvantages, or find some means of providing a sum

sum sufficient to replace that which they were obliged to repay to the banks.

Our author observes, that soon after the conclusion of the war, another more general cause of necessity arose to Scotland, from the decline of their linen trade, which is as much the staple of that country as woollens are in England. He tells us, that when the peace left all the foreign manufactories at liberty to avail themselves of the low price of labour in their countries, the Scotch linens ceased to be demanded at many of the markets to which they had been sent during the war; and they were not only rivalled in their sale at foreign markets, but were also deprived of the opportunity of supplying the consumption of our own country. The duty on the importation of foreign linens, bearing no proportion to the difference in the price of labour, and the value of money at home, and in those countries where foreign linens are made. From this cause, he informs us, that numbers of the working people belonging to that branch of trade are exposed to great difficulties and distress. This being the case with Scotland, he observes, that it greatly increased the necessity of many for that aid, of which they were disappointed in the regular sale of their goods; which, concurring with the reduction pursued by the banks was naturally productive of the increase of bills of exchange on London. In this situation of the country, the bank of Douglas, Heron, and company, was opened, which soon produced good effects, till these were again obstructed by another cause, which our author relates as follows.

The circumstances of necessity in which many people were for bills of exchange upon London, naturally occasioned a great demand for these in payment for their notes: the security of their bills, and the reputation of the houses in London upon whom they were drawn, gave their bills a degree of credit which made them excelled by none in the ease with which they were to be negotiated or discounted, these rendered them desirable to all who had remittances to make, and saved commission to so many, that the notes of this bank were continually going in for bills upon London; this turned a large proportion of the notes they issued (whether upon bond, or in payment for the bills they discounted) by a very quick transition into their drafts upon London; the disproportion there must evidently have been, betwixt the real capital paid in by the proprietors, and the amount of the notes issued by the directors, soon raised the sum of their bills above the value of the funds in the hands of their bankers in London, this necessarily required them to become remitters to replace the deficiency: this was often attended with difficulty, and al-

ways with an expence and risque: another evil arose and became burthensome in the same degree as the value of their notes exceeded those of other banks; the more the balance at every settlement increased, the greater the command over them became for bills upon London, or specie; and as the receiver had the choice of the alternative, the Douglas bank were made liable to furnish almost all the gold the trade of the country required: the necessity in which the banks of Scotland are constantly under to pay large sums in specie, does not at all arise from any doubt of the security of their notes, they are as universally received for all internal purposes in the country, as the notes of the bank of England are in any part of the kingdom: the gold demanded from the banks of Scotland, is in some measure proportioned to the value of goods bought from England, and the guineas that are brought down by thousands at the expence of Scotland, are continually draining back again in hundreds through all the manufacturing towns in England, in payment for the goods sold into Scotland, the amount of which makes no inconsiderable part of the yearly sales of the English manufactures; but the most valuable of them coming by land carriage, the importance of this channel of consumption for English goods is not to be estimated from the face of the custom-house entries; and it may at present be laid down as a general rule, that whenever large sums of gold are discovered to be sent from England to Scotland, that Scotland is paying large sums for goods bought of England, and if an account was to be stated between them it would stand thus; Scotland chargeable with the expence of carrying down the gold, and England benefited by the sale of the goods for which it is returned in payment. But to return to the situation of the Douglas bank: the gold that hitherto had been brought down in common by the different banks according to their several occasions for specie, was now transferred almost totally to the Douglas bank, which, by the increased proportion of their paper in the currency of the country, became necessitated to pay the differences on settling with the other banks in gold: by this means the gold which had before been collected in many branches, now flowed through one channel, directly from London to the Douglas bank, and though there is no reason to believe, that the whole sum brought down to Scotland this year, was more than it had been for several years past; but large sums now coming thro' a few hands from London, it soon attracted the attention of the watchful guardians of public credit in Threadneedle-Street. Thus the situation into which the Douglas bank had been led, by an almost unavoidable gradation, at once presented the
direc-

directors of the bank of England, with a very large sum of their bills running upon London, at the same time that they were taking away heavy parcels of their gold: two objects equally alarming to that caution, which the government of great monied property indispensibly requires. No sooner did the resolution of abridging the amount of the bills (that hitherto had passed at the bank) appear, than immediate difficulties ensued, and most to those whose dependance upon the aid of discounts was the greatest. But at the same time that the directors discovered their desire of reducing the sum within the limits of prudence, they discovered a moderation which manifested their attention to the welfare of public credit: by intimating their design to the private bankers of reducing the amount of the bills running upon them through the bank, that their measures might coincide with the views of the directors: but to prevent the convulsions that the sudden stop to discounts must ever create to people in trade, who have been so long accustomed to that accommodation, as to place a dependance upon the continuance of it; the directors still discounted the bills upon such houses whose solidity was proportioned to the amount of their engagements: with others, wherein this was thought greatly to exceed, the bills upon them could not be done at the bank, distress followed this disappointment to the holders of many of the bills upon these houses, and the evil was greatly increased upon the failure of the bankers who first stopt payment, and some other houses who partook of the same fate, having bills running upon them, drawn by the Douglas bank, and the return of some of these spread an alarm amongst the holders of their notes, who immediately crowded in for payment. The directors of the banks established by charter, acted with singular prudence upon this occasion, for instead of running with equal error and haste to demand specie for the notes they held of the Douglas bank, they kept back their notes and sent them gold; well knowing that the business of a banker could hardly be interesting if a deposit of specie was always to be kept, equal to the demands that might be made: the Douglas bank maintained its credit against the run that came upon them; and satisfied with their foundation, the noblemen and gentlemen of the country, gave public notice to their tenants, that they should continue to take the notes of the Douglas bank in payment for their rents: but from the circumstances attending the failures that had happened in London, many there became alarmed for the security of their property, and the additional caution of the bank and bankers, spread difficulties in the ways and means of all degrees of people in trade, and when bills

bills accepted by some of the old established bankers, were refused to be discounted at the bank; the distress became general: and when the house of a second capital banker was seen to be shut, the confusion that ensued seemed to make many gentlemen in the necessary regard to their own preservation, forget that decorum which good faith makes sacred amongst men in business: upon this occasion the drafts of the Douglas bank were refused acceptance by most of their correspondents in London, and the commotion that this raised amongst all the holders of these bills, as well as of the notes of the bank in the country, induced the directors to order all payments to be suspended: this was followed by an almost general stagnation of business in the capital; those who possessed large sums in their notes, could not apply them to the support of their credit at home, or to the relief of their correspondents in London; so that many people there and in Scotland, became at once involved in the utmost distress; and many houses whose real property far exceeded all their engagements, in the general discredit, could not bring their effects that were widely extended, to the relief of the present demands, were forced to stop payment: whenever this is the case with any number of considerable people in trade, the inconveniencies that ensue to society, are greatly increased by the misunderstandings of people whom distresses make suspicious, and the necessities of half-ruined fortunes render unkind to each other, and forget, that,

Good nature, and good sense, must always join;
To err, is human; to forgive, divine.

And certain it is, that nothing can so soon remove the disquietude, and repair the evil misfortunes have done, as a prudent and well managed humanity: and it ought ever to be remembered, in a country where trade is its support, if that spirit of adventure which animates every branch of real business, was to be discouraged with severity, commerce would soon languish and die with the very fear of becoming unfortunate.

Our readers, we hope, will pardon us for inserting this long quotation, when it concerns a subject of so much consequence to the general interest of the kingdom. To give a particular detail of all that is worthy of observation in this letter, would be to transcribe the whole. We shall, therefore conclude with observing, that the intelligent and liberal author has displayed the causes of the late mercantile distresses in the clearest and most convincing lights; and that he has suggested many important considerations to the attention of the public.

IX. *Joineriana: or the Books of Scraps.* 2 Vols. 8vo. 6s.
Johnson.

IN this miscellany we are presented with a variety of subjects, treated in a peculiar, and for the most part a lively manner. The author is at pains to convince us, that he is entirely free from the charge of plagiarisin; and, indeed, we must acknowledge that there is as little ground for such an imputation on the author of *Joineriana* as on any other writer whatever. Originality is perceptible not only in the easy, colloquial turn of his composition, but also in many of his reflections. As a specimen of the author's Scraps, we shall exhibit the article of *Bookseller*, which we do not select as the best in the collection, but only to shew the independence of the Critical Reviewers with respect to the trade in general, and even their own publisher.

‘ This bookseller is commonly the being, to whom we owe that idle and unprofitable drone, a modern bookmaker.

‘ Though not always—there are many instances wherein the bookmaker has given birth and fortune to the bookseller.

‘ He is generally a bad judge of every thing—but his stupidity shines most conspicuously, in that particular branch of knowledge, by which he is to get his bread.

‘ Yet he takes upon him to cater both for the learned and unlearned—and, by the help of his bookmaker, provides plentiful messes of literature of all sorts.—Olios, fricassees, and hashes without number, and without taste.

‘ In other words—he is a cook without a palate.

‘ Yet the fate of the living author, in these abused and hard times, depends much upon the caprice of this tasteless confectioner.

‘ The causes of salvation and damnation to authors, are various—arising, in a great measure, from the petulancy of this set of men, and the jealousies and distractions which subsist among them.

‘ Damn the book! says one—’tis the author’s!—

‘ AMEN! to that sweet prayer!”—say the rest of the fraternity, in the spirit of infernal devotion!

‘ —And since he has thought fit to print it upon his own account—why let him publish it himself—for, rot me! if I shew it to any body, or give myself any concern about it!—

‘ Harkee!—(to his ’prentice and journeyman)—‘ If any one should enquire after it (tho’ I think that’s not very likely)—be sure you say, there’s none bound!—

‘ And, if he would take it in sheets—tell him the rat-catchers are in the ware-house, and you dare not go in for

fear of disturbing them—but he may have one a week hence if he'll call.—

‘That’s my method of treating all *your* saucy authors, who dare to print upon their own account.’

“That’s right! Mr. Motley, that’s right!—I commend your spirit!—so does my brother Mag, and all of us!—so they ought all to be treated!—What, are we to serve seven years for nothing?—for them to print their own books, and be poked to ’em!—But you was always one (bless your heart!) that stood up for the honour and the good of the trade.’

‘Where a number of names appear at the foot of a title-page, either as proprietors or venders, it commonly falls to the lot of one, to have what is called, *The management of the book*—

‘This creates in the *Manager* some little exertion in behalf of the work, in proportion to the advantage (for there is always some) attending it—and a total indifference, and often disgust in the rest—‘Damn the book! say they—neither of us had *the management of it!*’

‘Booksellers names, when there is a plurality of them affixed to any work, generally rank according to their seniority in their craft—

‘There is a propriety in this custom, as much as in most; which ought to be preserved.

‘All of them see the force of it (which has prevailed time immemorial) as long as they continue to be upon a level.

‘But if one is more successful than the rest, and chances to rise superior to his brethren—not from superior excellence, but cunning—he fails not to dispute this antient usage; perhaps, to the total overthrow of the poor author’s labour—‘Damn the book! says he—my name don’t stand first!’

‘It is well known—says some one of those successful and self-sufficient coxcombs—that my name at the head, would have carried off the impression!

‘—But now ’tis lost!—Nobody can see it—’tis literally buried, among a heap of insignificant *printed paper mongers!*—for they deserve not the name of Booksellers, in comparison with myself!—

‘What infernal stuff do I put off daily!—yet nobody disputes the excellency, seeing my name SOLUS (for I like that best)—or at the head of the tribe!—

‘I therefore aver and maintain, that my sole interest and reputation is sufficient to insure salvation or damnation to any author—young, or old—rich, or poor—known, or unknown.—

‘ If he has failed in his former attempts, let him not be discouraged!—let him come to me!—I’ll soon shew him the odds!—

‘ My name and interest alone, shall launch him into fame—were he as blind as a beetle, and as stupid as a post!’—

‘ I should be sorry to find that gentleman’s interest, so considerable as he rates it.

‘ His business, as I understand, is to sell books; not to influence judgment, upon so weighty a matter as the worth of authors.

‘ The ruby’s excellence is known to few, yet all extol the ruby.

‘ Now should it chance to fall into ignorant hands—would it be less a ruby?

‘ Or lost for ages—buried once more in the deep abyss of Time—when found again, would it be less a ruby?

‘ Books that have real life, depend not on the age in which we live—far less upon the Midwife printer and Trumpet-tongued-publisher.’

The subjects here treated of, besides the Bookseller, are Antiquary, Author, Bookmaker, Books, Cowley, Dedication, Epitaph, Folly, Freethinker, Law and Lawyers, Literary Property, Melancholy, Merit, News and Newswriters, Orators and Oratory, Paint and Washes, Sleep, Theatre, Tristram Shandy, Want, Wisdom, Vanity.—The author of these Essays discovers, in general, a justness of thought and observation; and if he does not always entertain his readers with pleasantries, he at least affords them useful instruction.

X. *A Treatise upon the Trade from Great Britain to Africa; humbly recommended to the Attention of Government. By an African Merchant.* 4to. 6s. in boards. Baldwin.

A Mind susceptible of the feelings of humanity, and unprejudiced by views of profit, cannot, without indignation, contemplate the great object of the African trade, the purchasing of slaves for the service of our West-Indian colonies, especially as the treatment which those slaves frequently meet with is most inhuman. Instances of this treatment we laid before our readers in our review of Mr. Benezet’s *Historical Account of Guinea**, a work, which the author of the treatise before us attacks with much acrimony, for defending the natural rights of mankind, which are undoubtedly in.

* Vol. xxxiii. p. 418.

fringed by the traffic for slaves, as it is incredible that so many thousands as are purchased annually should, as this author pretends, be convicted felons, whom it is, therefore, humanity to preserve from death, although at the expence of their liberty *.

To exculpate the Europeans from the charge of introducing the practice of buying and selling slaves, our author assigns reasons to prove, that the Africans were early accustomed to this traffic among themselves; but even if this be true, it is no excuse for the encouragement given to it by Europeans; and the numberless instances which he produces of slavery being known amongst the ancients, particularly the Jews, do not in the least diminish the guilt of the present practice. What is it to us, whether or not the Jews had bondmen; or what proof of slavery being conformable to the doctrines of Christianity, is Paul's sending back Onesimus, the slave of Philemon, to his master's service, if, as our author says, the kingdom of Christ was not of this world? neither did Christ interfere with national laws, but left the moral and civil rights of mankind on their old foundations? Much less is it to the purpose that the laws of slaves were settled on the foundation of the Holy Scriptures, by *Ina*, king of the West Saxons, or that there were slaves in Britain from the time of the Druids; if the laws and customs of ages immersed in profound ignorance are to serve as excuses for similar ones in the present times, why should we not revive the trial by fiery ordeal? why not allow the decision of controversies by a combat between the parties? or why not keep in force the laws for trying and punishing witches, which were put in force and settled on the foundation of the Holy Scriptures by a prince of pious memory?

We could not omit thus earnestly testifying our disapprobation of the cause which our author defends, although we shall doubtless on this account be classed by him amongst those writers, whom, for taking the same side of the question, he very politely characterizes by the appellation of *vermin*.

Our author, after giving us a concise history of the African Trade, proceeds to consider the conduct of the present African committee, which he highly disapproves; but as the causes of complaint relate chiefly to those who are concerned in the trade to Africa, we shall not trouble our readers with any detail on the subject. We cannot, however, help remarking, that in the act of

* The writer of this article has been assured by persons who have been in Africa, that it is a very frequent practice amongst the Africans near the coasts to go to the inland parts of the country, to kidnap straggling Negroes, in order to sell them for slaves to the Europeans.

parliament which is here proposed, the author inserts, amongst other amendments, the following: 'provided always that the magistrates, not planters, shall order and inflict all punishments for offences deemed deserving severity, beyond what the planters shall have the power of ordering, which shall never exceed forty stripes, under penalty of 50*l.* to be forfeited to the magistrate of the place;' by which humane proposal the planters, whose severity towards the Negroes is hereby to be guarded against, are still to be at liberty to inflict *forty stripes* on any of those wretches *as often as they shall think proper.*

We must do this author the justice to acknowledge that he not only seems to be perfectly well acquainted with every thing which concerns the African trade, but that his proposed amendments in the management thereof are, in general, very rational, and would, in all probability, be of advantage to it. So far we may commend his publication, though we disapprove the chief design of that trade for which he is so strenuous an advocate.

XI. *Letters by several eminent Persons deceased. Including the Correspondence of John Hughes, Esq. (Author of the Siege of Damascus) and several of his Friends, published from the Originals: with Notes Explanatory and Historical. 2 Vols. 8vo. 7*s.* Johnson.*

THESE Letters, as the ingenious editor, Mr. J. Duncombe, remarks, require no other recommendation than the subjects they discuss, and the names of their authors. Curiosity is never more awakened, and never more gratified, than by such an epistolary intercourse. Sages and poets long deceased, there seem revived and present to our view. We are admitted into the closets and confidence of the great and good; we imagine ourselves their friends and correspondents. Cicero pleading in the Forum, and Cicero corresponding with Atticus, appear, it must be owned, in very different lights; but few will be at a loss to discover in which character he deserves the preference, in which character we are most likely to hear his true and genuine sentiments.

Mr. Hughes, whose correspondence fills about half of the first of these volumes, is a name by no means obscure in the republic of letters. His edition of Spencer, and his Poems, with some select Essays in prose, first published in two volumes, in 1735, by William Duncombe, esq. who married his sister, have been well received by the public, but especially his tragedy, intitled, *The Siege of Damascus.* Mr. Hughes died

Feb. 17, 1719-20, aged 42, on the very night in which his tragedy was first acted, some few hours after it had been performed with universal applause. These letters bear testimony to the justice of the following observation, made by Dr. Campbell, in his accurate life of this writer, in the *Biographia Britannica*, 'that the man whom bishop Hoadly honoured as a friend, the man whom Mr. Addison admired as a poet, the man whose goodness and integrity Mr. Pope had in veneration, could be no ordinary man.'

In this collection there are many letters, like the following, insignificant as compositions, but agreeable to learned and inquisitive readers, as containing little anecdotes, relative to the characters, connections, or pursuits of the literati, from the year 1694, to the year 1771.

* NICHOLAS ROWE, Esq. (Poet-laureat *) to Mr. HUGHES.

' Dear Sir, Covent-garden, Oct. 22. 1716.

' As you were so good formerly to promise me a little of your poetical assistance, you can never give it me at a time when it will be more useful than now. I beg you will be so good as to think of some words for Mr. Eccles and the new year. The entertainment is not to consist of above half an hour in time at most. Three or four airs, with some little recitative between, is what the composer will be glad of. I need not tell you, you are the fittest man in the world for this occasion, by your equal knowledge of music and poetry. I will only beg you now, for friendship's sake, to have compassion on, dear Sir,

Your most affectionate and
faithful humble servant, N. Rowe †.

* So appointed by king George I. on his accession, and well deserving of the laurel for his dramatic writings. He also was secretary of the presentations to lord chancellor Parker. He died Dec. 6, 1718.

† Considering the humane and friendly disposition of Mr. Hughes, it is probable, that, in compliance with this request, the new year's ode for 1717 was written by him. Though Cibber, most certainly, disclaimed all assistance, it was not unusual for his predecessors to call in auxiliaries on such occasions. The new year's ode for 1720 was, in like manner, written by George Jeffreys, esq. at the request of Mr. Eusden, his fellow-collegian, then poet-laureat.

"The above letter," says a very judicious writer, "does great honour to Mr. Hughes: it shows that his parts were confessed, and at the same time his capacity esteemed, not only by those who were the best judges, but by those, who, if his candour and friendly turn had not been to the full as conspicuous as his abilities, would very probably have considered him as a rival."

See *Biographia Britannica*. Vol. iv. p. 2707.

The

The following piece is perhaps of as much consequence as any letter in this collection, especially to poetical readers; we shall therefore insert it at full length.

‘ On the Use of Monosyllables in Poetry.

By George Jeffreys, Esq.

‘ What I have to offer on this subject may be called a vindication of our language, and of our best poets, who have authorised the use of monosyllable lines by frequent examples of them, not out of choice, but because they could not avoid them, between the multitude of English monosyllables, and the restraint of rhyme and measure. Pope, in his Essay on Criticism, exposes monosyllable verses, that are rough; but there, and in his other poems, he is free enough in the use of those that are smooth*; and so are Dryden†, Waller, Prior, &c. Hammond is an harmonious writer, and yet the very shortest of his Love Elegies (if I remember right) has three monosyllable lines,

‘ She nurs’d my hopes, and taught me how to sue:
She is my faint; to her my pray’rs are made:
One tear of hers is more than all my pain.’

These three, in a poem of thirty six lines, exceed, by accident, the usual proportion of such lines, which are not above two or three in a hundred; and as for lines with but one word of more syllables than one, which are likewise blamed, you will generally meet with about five and twenty of them in every hundred. As far, therefore, as the constant practice of our most celebrated poets can be of weight, monosyllable verses are justified; and, to prove that they deserve to be so, instead of being only excused, as slips and defects incident to the best writers, I shall admit what a certain author says, that “ verses ought to run like Ovid’s, or walk like Virgil’s, and not to stand stock still like doctor Donne’s;” if therefore monosyllable lines, under proper management, can both “ walk”

* As one instance (among many) there cannot be a smoother, and at the same time a stronger, line than the following, composed wholly of monosyllables, in Pope’s admirably elegy On an unfortunate Lady,

‘ And the last pang shall tear thee from his heart.’

an observation that has lately been made, together with some other judicious remarks on this subject, in one of the Monthly Reviews.

† How swiftly, for instance, do the following lines of Dryden, slide off the tongue, though the first of them consists entirely of monosyllables, and much of the second,

‘ The first to lead the way, to tempt the flood,
To pass the bridge unknown, nor fear the trembling wood!’

and "run," when occasion requires them so to do, nothing better can be expected from polysyllables, by those who are fondest of them: and this will always be the case, when "well-vowelled words" (as Dryden calls them) are chosen, and where there is a convenient mixture of liquids and short syllables, though long ones will, now and then, serve the turn, if they open upon one another more or less, by beginning or ending with vowels; for which reason it is to be hoped that this line,

'How they are lodg'd, and on what food they live †,'—
may be allowed to "walk," though composed of long monosyllables; and this other,

'One is the love in all, and one the will,'
to "run," by the help of its short syllables: the same may be said of the first line in Dryden's "Translation of the Æneid,"

'Arms, and the man I sing, who forc'd by fate,'
where, of ten syllables, five are short, and more short ones would be too many; the first foot is indeed a spondee, but the second is a pyrrich, and the three last are iambics; this verse therefore must necessarily "run," whereas the second line of Milton's *Paradise Lost*

'Of that forbidden tree, whose mortal taste,'
must "walk," though it has one dissyllable, and one trissyllable; nor can it be otherwise, as it consists of long syllables, viz. five spondees, and the communication between the words is pretty much cut off by their generally beginning and ending with consonants. The author of *Cooper's Hill*, speaking to the Thames, says,

'O could I flow like thee, and make thy stream, &c.'
He has his wish, and flows like the Thames, in monosyllables †: and, without doubt, the prejudice against them is grounded upon the practice of our antiquated poets, who, having little help from the Latin, dealt frequently in Teutonic monosyllables, and those generally rough; and hence arose the consequence *ab abusu non ad usum*, from rough monosyllables, to monosyllables as such, though ever so smooth, and

† In a translation, by this writer, of book xiii. of Vanier's "*Prædium Rusticum*" (on doves) styled by a late ingenious essayist "a long and languid production," and if so, (as Mr. Jeffreys elsewhere observes,) "*Vexat censura columbas* must be the doom of his poor doves, notwithstanding the pathetic metamorphosis with which the book concludes."

† See Mr. Hughes's *Minutes for an Essay on Harmony, &c.* in the Appendix to vol. i.

from the many which occur in our old English, to the very few that are required in the course of our modern versification, upon any subject whatsoever: but, were they many more, and not offensive to the ear, it is hard to say, why they should be censured. Of the four following lines, in Cooper's Hill,

" Like him in birth, thou should'st be like in fame,
As thine his fate, if mine had been his flame;
But whoso'er he was, nature design'd
First a brave place, and then as brave a mind,"

three are monosyllables, and more smooth than the other; though indeed each of them takes up more room upon paper, if that be an objection: and now we are upon Cooper's Hill, we shall find that it has many more monosyllable lines, in proportion to its length, than any other good poem in our language; but if, notwithstanding its character, its authority should be thought not sufficiently modern, take the following couplet from the Hind and Panther,

" Good life be now my task; my doubts are done;
What more could fright my faith, than three in one?"

And if these two monosyllable lines, succeeding each other, give you more disgust than any one of them would have done, they shall be turned into dissyllables, with a proper mixture of trissyllables and monosyllables, merely for the sake of variety, viz.

" Goodlife benowmy task; my doubts aredone;
Whatmore could frightmyfaith than threeinone?"

Here your objection is entirely removed; you wanted polysyllables, and you have them; so that if the lines are not rough in all shapes (which would be another question) you are bound, upon your own principle, to be pleased with them. And yet, pray, why so? (as doctor Trapp would have said) the syllables, in this new form, are the very same they were before, and follow one another in the same order; so that of necessity they must have the same effect upon the ear, which they had when they were all monosyllables. Suppose a foreigner, acquainted with the measure of our poetry, but a stranger to our language; show him the two foregoing lines, divided into their five feet, and ask him his opinion of their harmony, he will have no other way to answer but by consulting his ear, without enquiring how many syllables they contain, or whether there are as many words as syllables. Again: take the smoothest line, consisting of polysyllables, that you can find, and it will continue smooth if you divide it into monosyllables; and a rough line of monosyllables will be equally rough, when you have turned them into polysyllables. I have

have dwelt the longer on this argument, as, I think, it places the question in that point of light which amounts to a demonstration; and proves that the objection against monosyllable lines is imaginary, as it is grounded on a distinction without a difference. The most galloping of all measures is an hexameter of dactyls,

‘*Pulverulenta | putrem | sonitu | quatit | ungula | captum.*’

And you may compose such another, when you please, of English monosyllables, viz.

‘While òn à plain wē trīp | it, bŷ à | grōve, òr à |
stream, òr à | grēen hīll.

Something like this occurs in the measure of some of our ballads, when they gallop away in monosyllables,

“When young at the bar, you first taught me to score,
And bade me be free of my lips, and no more.”

‘Upon the whole, it seems clear, from what has been laid down, that monosyllables, or polysyllables, are not the question, but harmony or dissonance; no modern versificator can have occasion for monosyllable lines, except it be now and then; and when he has occasion, it will be no hard matter for him to secure their harmony by the quantity, the sound, and the situation of his syllables; after which, he will be in a fair way of carrying his point, by appealing from the reader’s eye to his ear.’

The principal persons whose letters are published in these two volumes, are Mr. Pope, Mr. Addison, Dr. Swift, Sir Richard Steele, lord chancellor Cowper, bishop Hoadly, archbishop Herring, lord Orrery, Mrs. Rowe, Mr. Hughes, Mr. Duncombe, Dr. Rundle, Dr. Watts, rev. Mr. Pitt, Mr. George Jeffreys, rev. Mr. Say, rev. Mr. Dyer, Mr. Richardson, &c.

We shall conclude this article with the following just and beautiful reflection at the conclusion of the editor’s preface. ‘It is hoped that these letters will be deemed no unsuitable addition to those of Swift and Pope, as they serve to throw still farther light on the history of learning, and to illustrate the characters of several of the learned for near a century past; while at the same time they answer a most important and interesting purpose, by teaching readers of every rank, from the disappointments of some, the infirmities of others, and the deaths of all, to anticipate and realize what probably may, and certainly must be their own fate; to look forward to the period of transient life, and to make the best use of those fleeting moments, which can never be recalled.’

FOREIGN ARTICLES.

XII. *Histoire de l'Ordre du St. Esprit, par M. de Saint Foix, Historiographe des Ordres du Roi. 2 Vols. 12mo. Paris. (Continued.)*

IT is with pleasure that we have hitherto dwelt on several meritorious, amiable, or excellent characters; but it is with regret that we see them blended with many that are insignificant, ambiguous, contemptible, or odious, sometimes inaccurately sketched, almost at random, and unaccountably exhibited where we should least of all have expected them. But they shall speak for themselves.

* *Jacques, count of Crussol, duke of Uzès, &c.* (in his youth called *baron d'Assier*) wrote to the duke of Montpensier: "I have retaken Bergerac; nobody has there been killed in cold blood and unarmed: the women and maidens had taken refuge in a church; I bade them return to their houses, where they should be perfectly safe. Only I have selected twenty from among the fairest, and send them to you, that you may judge yourself, whether they were not very apt to tempt one to make reprisals: they will tell you that they have suffered no insults. You are a devotee, keep a director of conscience, a table always garnished with monks, hear two or three masses a day, and frequently confess yourself. I confess myself only to God, hear no mass, have only soldiers at my table, and honour for my sole director: he will never advise me to command rapes and murders in cold blood, or to break a promise, once given."

Not to commit or command rapes and murders in cold blood, we had hitherto, in the simplicity of our hearts, thought to be absolutely the duty of every man, in every age: here we learn it was a merit on which a christian, a nobleman, and a general, might plume himself.

But while we congratulate baron d'Assier on his meritorious narrow escape from dishonour, we cannot help regretting that he would send these twenty innocent and charming lambs from the safeguard of his own virtue, on such an useless and dangerous errand to that pharisaical publican, among a ravenous crew of bigotted soldiers and licentious monks herding together, where their charms might possibly have operated more powerfully than his sermon.

If this youthful epistle is meant as a letter of exchange, drawn for merit on the praise of posterity, we cannot venture to endorse it, as we fear a protest, for want of sufficient value in hand.

* *Lewis de St. Gelais de Lusignan, &c.* had seen five kings, and acquired great reputation by his military and political services. Though, by his places, he was attached to Catherine of Medicis, it was well known that he did not flatter her, and that on several occasions he had spoken to her with all the frankness and noble boldness of an honest man. Probably towards the end of his life he was become more of a courtier. The council of Trident, by stretching the pope's authority to the temporalities of kings, appeared willing to attribute to him the power of disposing of crowns, and of excluding their rightful heirs on account, or even a suspicion of heresy, or under other pretences. The pure and simple acceptance of all the decrees of that council would have proved highly favourable to the ambitious designs of the Lorrain princes: their abettors warmly solicited it at the assembly of the states at Blois, in 1588: and Lusignan, who had entered into the project of Catherine for obtaining the crown for the son of her daughter (Claude de France, married to the duke of Lorrain) joined them, and pronounced a pompous eulogium on the council of Trident, and on all that he had seen there during his embassy, and concluded with say-
ing,

ing, that "the regularity, deliberate examinations, wisdom, and general unanimity in all their decisions, had been so admirable, that there was no doubt of their being inspired by the Holy Ghost." Jacques d'Espeffes, general advocate of the parliament of Paris, asked him, whether he had always thought so? *No doubt*, he replied. Then d'Espeffes caused letters to be publicly read, which the same Lusignan had, during that time, written to our ambassador at Rome; letters which he could not disown, and in which he spoke a very different language, and even said, that it was notorious "the messengers brought the Holy Ghost from Rome to Trident in their wallets every week."

So sensible was Lusignan to this mortifying scene, that he fell sick, and languished away the remainder of his life; often repeating, "I had all my life wished that the world might speak of me, now I must wish to be forgotten." He died October 5, 1589.

Since he has atoned for his inconsistency by his death, and since the sense of shame was still so quick and powerful in him, his memory may be reinstated in all the honours justly due to his merit, during a long life unblemished before that severe and sudden trial. *Erubuit: salva res est.*

* *Jean de Thevalle, &c.* I have found nothing remarkable in his character, but with regard to him and some others, I will observe, that though history speaks of them only in general terms, and as having assisted at several sieges and battles, they must yet have been men of acknowledged merit; for Henry III. was very jealous of the dignity of his order, and careful that the public voice should find no subject for criticisms in those he admitted into it: and the knights too, were not less delicate with respect to the brethren he would have given them.

To this ingenious and unexpected proof of merit, we will only add, by way of illustration, that all the following knights were created by Henry III. admitted by the order, and their characters drawn by M. de St. Foix himself.

* *Henry de Joyeuse*, count of Bouchage, marshal of France, master of the king's wardrobe, his majesty's lieutenant general in Languedoc, created a knight in 1583, had, in 1581, married Catherine of Nogaret, who shortened her life by the excessive austerities of her devotion, and died in 1587. Never was a widower pierced with a more pungent sorrow; his regret on this occasion rose to despair; being however too religious to shoot or drown himself, he turned capuchin: in which quality father Angel entertained the public with a very singular exhibition. Henry III. being afraid of an outrageous rabble, had left Paris and retired to Chartres. The leaguers, on seeing their schemes miscarry, affected submission and a repentance that were not in their hearts, and sent every day some new deputation to Chartres, in order to engage the king to return to his capital. It was on his appearing inflexible, that father Angel contrived a spectacle, which, in his opinion, could not fail to touch and move him to tenderness and compassion. Thuanus has condescended to give a description of it, in the thirty-fifth book of his history—(and after that grave historian, and M. de St.

* We should be very sorry to hurt, or ever to grieve a writer of great merit, like him: we only wish, that he may himself examine and preserve his future labours from such objections. The history of his order might, under his hands, become a classic and immortal work, if he would reform its plan; for by far the best materials are yet to come.

Foix

Boix, we may venture to exhibit it here: only we regret that this curious history-piece has not been engraved by Callot.)

First of all appeared a tall capuchin, with a long beard, and a four mien, dressed in a haircloth, with a broad belt over it, from which a large crooked sabre hung down; he from time to time sounded an old rusty trumpet. Three other capuchins marched fiercely after him, armed cap-à-pie, in complete armour, boilers on their heads by way of helmet, and halberds in their hands, and affecting mad and furious looks. They dragged brother Angel along, tied and fettered, dressed in an albe, with a long wig and a crown of thorns over it, from which painted drops of blood appeared to trickle down; his shoulders were laden with a long cross of painted pasteboard, by whose weight he seemed to be oppressed, since he from time to time sunk down, and fetched deep groans. Two young capuchins, one on each side, represented the holy Virgin, and Mary Magdalen, wetting the ground with their tears, and prostrating themselves before him, as in cadence, whenever he sunk down; four satellites followed, who held the cord with which brother Angel was tied, raised him from the ground, and soundly horsewhipped him. Notwithstanding the taste of these times for penitential processions*, that pious Masquerade, who had taken her route from Paris to Chartres, was as severely censured as it deserved to be.

He had been five years father Angel, when the leaguers in Upper Languedoc, having lost their chieftain, Scipio of Joyeuse his brother, solicited him to supply his place. He was easily persuaded, threw aside St Francis's frock, put himself at their head, and stiled himself governor of that province, for the league. He maintained himself there with tolerable dexterity and spirit; and did not submit till 1596, on condition that on the surrender of Toulouse, and the other league-towns in his power, he should have one million four hundred and seventy thousand livres, and the staff of marshal of France. These terms were granted him by Henry IV. who rather chose to buy the submission of his subjects than shed their blood. Immediately after this reconciliation, Joyeuse came to court, and for about three years abandoned himself to all the excesses of a heart more ardent than delicate in its lusts. People were not a little surprised on the third of March, 1599, on hearing that he had returned among the capuchins, and that within a few days he would be seen mounting the pulpit. For he thought it not his duty wholly to conceal himself in the shade of a cloister; and if he appeared to seek applause in the very lap of humility, it was, no doubt, only in hopes to become an object of edification: he was but an object of curiosity. All Paris crowded to his sermons; the parish clerks scrambled for them; it was the first marshal of France that had ever been beheld preaching. In 1608 he went to Rome, for the management of some concerns of his order: and as he was willing to return from thence on foot, as he had gone thither, the fatigue of the journey threw him into a malady, of which he died, in 1608.

* Strange as this exhibition was, brother Angel seems to have been inspired by the genius of a courtier, and the spirit of the age. Henry III. himself was Joyeuse's pattern in this respect: and so extravagant had his conduct been, as to raise the indignation and contempt even of the meek and humane Fenelon. See Fenelon's *Dialogues des Morts*, composés pour l'Education d'un Prince. Part II. Dial. entre Henri III. et la duchesse de Montpensier.

XIII. *Manière de bien juger des Ouvrages de Peinture, par feu M. l'Abbé Laugier, avec des Notes.* 12mo, Paris.

THE late Mr. Laugier was justly celebrated for his elegant and refined taste in the polite arts. In this short but valuable work, he has undertaken to direct the studies and the attention of the lovers of virtù, especially of the noble and charming art of painting: and in a country where it has of late years made such a rapid progress, a concise account of the method and contents of this publication may prove acceptable to our readers.

In his introduction to this treatise Mr. Laugier asserts, that painters are not the sole, nor even the most competent judges of pictures. For as pictures are a striking imitation of the visible objects of nature, persons who have studied the original, may, upon an attentive consideration, determine the merits of its copy: while the judgment of artists, on the other hand, is liable often to be biassed by personal motives and jealousies, or by a predilection for the particular manner adopted by themselves*.

From the question of competency of judgment, he proceeds accurately to distinguish the genuine connoisseur from all the various pretenders to virtù. In a true one he requires a number of natural talents, of acquired and refined abilities, and a proper method to apply the combined results of both to the information of judgment.

By this enumeration of requisites, his treatise is naturally divided into three different parts: I. Of natural talents. II. Of acquired abilities. III. Of the application of both.

I. The first natural qualification for a connoisseur is an ardent love for the art, to render him in the highest degree attentive and impartial in examining its objects.

* A person who, without being an artist, or pretending to the reputation of a connoisseur of virtù, had paid some attention to the precepts of logic, and to the observation of human nature, might perhaps controvert this specious argument as inconclusive and reply: Though painters, like other mortals, may often happen to be biassed by personal motives and jealousies, they are yet not always nor necessarily so. Many of the most eminent artists have proved themselves just, not only to past, but to contemporary and living merit. Conscious of being frequently suspected of partiality, great and sensible artists will be the more cautious, not to expose themselves by unjust censures or trifling cavils: their judgment may prove rigorous, yet upon the whole accurate and just: and as for knowledge, they well may be supposed more capable of pronouncing on the works of an art, to which they have dedicated the studies and labours of their lives, which they cultivate from many and essential motives, in which they unite continual practice with theory, and where they must of course have acquired an habit of attention to all the most minute and hidden details, by far superiour to that of any mere theorist.

A connoisseur, on the other hand, however well informed and attentive, may be not less liable to be partial, precisely because he is less suspected of partiality: he may have adopted his favourite names, manners, and school, as well as artists; his judgment may be influenced not only by partiality to artists, but to other connoisseurs too: and when we consider the whole portrait of a connoisseur as delineated by Mr. Laugier, we cannot but recollect the abrupt conclusion of honest Imlac's dissertation on poetry, in *Rasselas*, and think it more easy to find two eminent artists for one eminent and perfect connoisseur.

The

The next, penetration and acuteness of mind, to seize with a glance the whole of a work, and instantly to discern the artist's aim in all its various parts.

The third, solidity of reasoning and judgment, to appreciate the choice of the object, its disposition and colouring; and the observation of the laws peculiar to each respective species of painting.

The fourth, a soul susceptible and full of sensibility for merit.

The fifth, an absolute impartiality, capable of admiring the work of an obscure artist when meritorious and excellent; and of refusing his commendation to that of a celebrated man, if guilty of neglect.

II. Among the acquired abilities, the first place is assigned to an intimate and familiar acquaintance with nature; with the forms of living and inanimate bodies; with the effects of lights and shades, of winds and weather; with the characters of the passions as modified by clime, age, rank, and circumstances.

The second, to a complete knowledge of history and geography, in order to judge of the costume.

From these requisites, common to the lovers of all the fine arts, Mr. Laugier comes to those which are peculiar to the connoisseur in painting, the knowledge of composition, drawing, and colouring.

1. Composition comprises invention and disposition. Invention is said to be happy, when the subject and instant are well chosen. In a picture the three unities are as necessary as in a dramatic piece: disposition is the arrangement of objects in a manner most capable of producing a striking effect.

2. The second part of painting is design; for whose success correctness and good taste are required, and frequent drawing from nature, and after great masters recommended.

3. The third is colouring, or the application of the distinctive colour of an object, to the representation of that object; and the secrets of tints, of lights and shades.

4. To these three essential parts, equally necessary to form the practice of artists, and the theory of connoisseurs, is to be added the attentive view of a great number of pictures, and the comparison of the different schools with one another.

Here Mr. Laugier takes an occasion to characterise the various merits of the most illustrious and eminent painters, of the different schools; of Raffael and Julio Romano, in the Roman; of Michael Angelo, and Leonard de Vinci, in the Florentine; of Titian, Tintoret, Paolo Veronese, in the Venetian; of Corregio, the three Carracci, Guido, Dominichino, Albane, in the Lombard; of Rubens, Vandyke, Rembrandt, Jordaens, in the Flemish; and of Poussin, le Sueur, the Mignards, le Moine, le Brun, Jouvenel, Rigaud, Carle Vanlo, Mr. Boucher, &c. of the French school.

III. From this magnificent gallery of spirited characters, our author leads his eleve at length to the actual examen of a picture, and directs him: 1. To consider it at a proper distance, in order to judge of the harmony of its colours. 2. To approach near it, in order to see whether the composition be simple and easy; the instant well chosen, and actually productive of the intended effect on the heart.

3. To ask himself whether the costume be accurately observed, &c.

4. To examine the drapery and colouring, &c.

The treatise is concluded with an appendix, in which Mr. Laugier, alike averse to schools and academies, proposes to indulge painters with the greatest liberty; to furnish apartments with grand and excellent pictures, instead of varnish, &c. to revive painting on glass; to perfect that on enamel, and to try the Mosaic.

The book is written with spirit, order, and elegance, and appears to deserve the attention of painters and of virtuosi.

The notes are of another hand; and, if we are to judge from the manner of reasoning, inaccurate, trifling and useless.

FOREIGN LITERARY INTELLIGENCE.

24. *Poësies Pastorales, suivies de la Voix de la Nature, des Lettres de Sainville et de Sophie, et d'autres Pièces en Vers et en Prose.* Par M. Leonard. 8vo. Paris.

TWO books of delicate pastoral poems: the voice of nature in three cantos, on the existence of God, on virtue, and immortality; sublime and poetical: ten letters, glowing with sentiment. The whole one of the best productions of French genius for many years.

25. *L'Ecole de la Vertu, ou Lettres Morales, utiles à toutes Personnes pour se conduire dans le Monde, principalement, à la Jeunesse.* Poitiers et Paris. 12mo.

Plain and superficial lessons, but commendable for purity of intention, morality, and style.

26. *Mélanges de Physique, de Chymie, et de Médecine.* Par M. le Roi, Professeur en Médecine au Ludovicée de Montpellier. 8vo. Paris.

A collection of ten distinct memoirs on the following subjects.

1. Memoir on the rise and suspension of water in the air, and on dew. 2. Observation on the waters of Balaruc. 3. Memoir on the use of the waters of Balaruc. 4. Memoir on the mechanism by which the eye accommodates itself to the various distances of objects. 5. Second memoir on the same subject. 6th and 7th. On acute fevers. 8. Reflections and observations on the scurvy. 9. Memoir on sulphureous waters, and the manner of completely imitating them. 10. Abstract on mineral waters.

Several of these pieces had already appeared separately. The 1st, 2d and 4th are inserted in the Memoirs of the Royal Academy of Sciences, of the years 1751, 1752, and 1755. The 10th was twice printed in Latin: *De aquarum Mineralium Natura et Usu Propositiones*: the 6th and 7th, in 1766: so that only the 3d, 5th and 9th appear at present for the first time.

Most of the truths contained in this collection are confirmed by repeated and very ingenious experiments; and the whole is well worth an attentive perusal.

27. John Conrad Fæh's *accurate and complete political and geographical Description of all Swisserland, and its Territories.* A new Edition. 4 Vols. 8vo. Zurich. (German.)

One of the completest and most accurate works of its kind; and displays the judgment and industry of its patriotic author.

28. J. C. Fæh's *Sketch of the Helvetic League.* 8vo. Zurich. (German.)

The excellent introduction to the preceding work, here published separately, as more generally interesting to foreigners. The delineation of the state of the Grison-commonwealth is peculiarly remarkable and affecting.

29. *Digressions Académiques, ou Essays sur quelques Sujets de Physique, de Chymie, et d'Histoire Naturelle.* Par M. Guiton de Morveau, Avocat Général au Parlement de Dijon, &c. Dijon. 12mo.

Chemical dissertations on the nature of phlogistics, the mechanism of dissolution and crystallisation, &c. supported by experiments, and well written.

20. *Précéptes de Santé, ou Introduction au Dictionnaire de Santé, contenant les Moyens de corriger les Vices de son tempérament et de le fortifier par le seul Secours du Régime et de l'Exercice : ou l'Art de conserver sa Santé et de prévenir les Maladies.* 8vo. Paris.

This work appears complete, explicit, and useful; and may serve for a library to those who are no physicians: we only could wish that its author could also have given a sure preservative against the vices and violent passions of the soul; since of all the causes concurring to shorten and embitter mortal life, they are the most fertile, rapid, and mischievous source of maladies and evils of all kinds.

21. *Le Vignole Moderne, ou Traité Elementaire d'Architecture. Première Partie, où sont expliqués les Principes des cinq Ordres de J. B. de Vignole : composés et gravés par I. R. Lucotte, Architecte et Graveur.* 4to. Paris. With 36 Plates.

Giving a concise account of the history of architecture; and a short but useful discourse on its five orders in general, and each in particular. The second part will contain the accessory parts and characteristic decorations of the orders; and the third, the application of the principles.

22. *Causes célèbres et intéressantes, avec les Jugemens qui les ont décidées, rédigées de nouveau, par M. Richer, ancien Avocat au Parlement. Tomes I. & II.* Amsterdam et Paris. Two Vols. 12mo.

An exhibition of selected law suits, instructive and interesting by the importance or singularity of their objects, the intricacy of their circumstances, and the motives and contents of their determination, was certainly an happy idea in Gayot de Pitaval; but the multitude of his volumes only proved him unequal to the difficult task of its execution.

Mr. Richer's plan, choice, and execution, though greatly superior to those of his predecessor, are yet liable to many just objections.

23. *Dissertation sur les Essais et Expériences qui servent ordinairement à fixer le Taux, ou Reglement du Prix des Pains, relativement au Pris des Grains, avec le Procès verbal qui constate ces Essais et Expériences.* Dijon. 4to.

The bakers of several places had complained of the insufficiency of the allowance granted them by public regulations; upon which several remarkable experiments were made under the eyes of magistrates, in order to ascertain the exact produce of the several sorts of corn and flour; of whose result this dissertation gives an explicit account, that may be useful to countries who have a police, and some regard for the interests and necessities of the poor.

24. *A new System of Politics in three Books.* By M. de L——. 4to. Leipzig. (German.)

The fond idea of a perpetual peace, conceived, as it has been pretended, by Henry IV. but certainly by many other minds, especially cherished by the philanthropic Abbé de St. Pierre, refined and abridged by Mr. J. J. Rousseau, in two sheets, and by the ardent imagination of this present writer expanded into a quarto volume.

His reasonings are just, his diction elegant and sprightly, his wishes for the good of mankind warm, though vain.

Yet these frequent revivals of reflections so congenial to the destination, frame, and interests of man, may be considered as acts, by which humanity, too feeble to assert her rights, endeavours by repeated and solemn protests to rescue from oblivion, and to reserve their vindication to futurity.

MONTHLY CATALOGUE.

CONTROVERSIAL.

25. *A Charge delivered to the Clergy of the Archdeaconry of Winchester, in 1772. By Tho. Balguy, D. D. 4to. 1s. L. Davis.*

DR. Balguy observes, that the question between the petitioners and the friends of the establishment amounts only to this: 'Whether it be fit for government to employ and reward equally the ministers of *all* religions, or to support *one* religion only, and tolerate the rest.

'If,' says he, 'the magistrate supports, without distinction, every form of religion, these three consequences will be unavoidable: 1. He must support *opposite* religions; 2. he must support *hurtful* religions; 3. he must support such religions as are *directly subversive of his own authority*.'—Having illustrated these points, he proceeds to refute the main reasons which have been alledged by the petitioners in support of their late application to parliament. All of them, he thinks, may be reduced to three heads, viz. that the laws which require subscription, are *unjust, inexpedient, unnecessary*.

There are several positions and principles in this Charge which will, probably, fall under the animadversion of adversaries, and be thought extremely unfavourable to rational Christianity. We shall only mention these two. 'The opinions of the people are, and must be, founded more on *authority* than *reason*.—I only deny the use of reason to the bulk of mankind, on religious subjects, because they *cannot* use it, because many of them want capacity, most of them opportunity to think and judge for themselves.'

In answer to this it may be observed, that the most essential articles of religion may be determined by an appeal to common sense; but, particularly, that our Saviour appealed to the understanding of the most stupid people upon the face of the earth, when he said, 'Why even of yourselves judge ye not what is right?' Luke xii. 57. 2. Our author says, 'I mean to defend not popery only, but *paganism* itself. I mean to defend every established religion under heaven. . . . The worst religion is better than none. . . . Religion, even false religion, is the great bond of human society.'

Yet notwithstanding this assertion, he remarks, that some religions are absolutely destructive to society.—'It is, he says, scarce possible to name, or to invent an opinion more absurd in itself, or more hurtful to society, or more fatal to the cause of piety and virtue, than many of those which have been actually maintained by men who called themselves Christians.'

If certain doctrines, which pass under the name of Christianity, are fatal to virtue and piety; can such a system of religion be a *bond of society*? If this is not a contradiction, it is very much like one.

This learned writer, however, has made several good observations. The following distinction seems to be very proper; and

and yet many writers in favour of the petition have not considered it with due attention. 'Some persons, says he, care not to distinguish between terms of salvation, and terms of admission to the ministry. He adds: 'the following passage from Clarke's Reply to Nelson, p. 32, will, perhaps, give them a juster idea of the nature and end of subscription. "Particular churches require men's assent to, and use of certain forms of words, not as the *rule of their faith*, but as *prudential means of uniformity*, and of preventing disorder and confusion among themselves."

26. *An Address to the Clergy of the Church of England in particular, and to all Christians in general.* By Francis Wollaston LL.B. F.R.S. 8vo. 6d. Wilkie.

This writer offers his sentiments to the public on our present articles, liturgy, subscriptions, &c. with great modesty and candor; and proposes an application to the bishops, and through their means to the legislature, for such alterations as they shall think proper to make. At the conclusion of his Address he sums up his wishes in the following terms:

'Some of our brethren have applied, and are expected to apply again, to the legislature for redress. Let us, therefore, now step forward; and, though we cannot go hand in hand with them, let us assist them as far as we may. Let us, with respectful confidence, address ourselves to *that bench*, through whose interposition relief is regularly to be expected; and, as their "moderation is known unto all men" let us explain to them our wishes, and confide in their prudence, for obtaining the most proper redress for us: this is but due to our prelates. Let us shew them *why* we are that wish it, and *what* we look for at their hands. Let us entreat them, that we may no longer have a set of articles that aggrieve *ourselves*; though we have no objection to the subscribing fairly such a reasonable form, as shall be thought necessary to secure a Protestant church against its being committed to the *care* of the Papist or the unbeliever; that our *liturgy*, though now so excellent, may be rendered yet more *pure*, by correcting every remaining blemish, and removing or leaving indifferent all we can, that gives offence to others; that our church may thus become a *pattern* to all churches; and that, if those who *now dissent* from us will not then accept of our *terms*, or imitate our *example*, we may however have the satisfaction of having done our duty, by yielding on our parts *all* that in prudence we may.---Or, if this be too great a happiness to be thought attainable, let us trust, that we shall at least get removed that *form of subscription*, which, in its present state, requires such a latitude in a solemn act, as no honest man would allow himself to use in any other contract, however trifling.

The method of proceeding, which Mr. Woolaston here proposes, seems the most likely to be attended with success.

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The method of proceeding, which Mr. Woolaston here proposes, seems the most likely to be attended with success.

27. *A Vindication of the Protestant Dissenting Ministers, with Regard to their late Application to Parliament.* By Andrew Kippis, D.D. Second Edit. 8vo. 2s. Robinson.

In this edition* the author has made a number of corrections, with regard to stile and composition, and some few alterations with respect to sentiment. He has likewise enlarged his performance about fourteen or fifteen pages. These additions, one or two instances excepted, the propriety of which was suggested by others, are, he says, the result of his own farther thoughts upon the subject, and are such only as serve to complete the argument.

D I V I N I T Y.

28. *An Apology for the Brute Creation, or Abuse of Animals censured; in a Sermon on Proverbs xii. 10.* By James Granger, Vicar of Shiplake, in Oxfordshire. 8vo. 6d. T. Davies.

This discourse, as we are informed in a postscript, gave almost universal disgust to two considerable congregations: 'the mention of dogs and horses was censured as a prostitution of the dignity of the pulpit, and considered as a proof of the author's growing insanity.' To obviate these illiberal reflections, the worthy author has submitted it to the judgment and candor of the public, and particularly to the cool consideration of those who were pleased to censure it.

Every competent judge, we apprehend, will applaud Mr. Granger for his seasonable and useful sermon. It is not, indeed, an elaborate performance, having been written for a country congregation; but in stile and sentiment it is perfectly consistent with the dignity of the pulpit, and breathes a spirit of humanity and benevolence, which cannot be too frequently, or too warmly recommended.

On this occasion we shall take the liberty to make a short digression, and present our readers with a celebrated passage in Homer's *Odyssey*, which does honour to the moral character of that inimitable poet. It is the story of the old faithful dog, which expired at the feet of Ulysses, when he returned to Ithaca.

This incident is described with many pathetic strokes of sensibility, tenderness, and humanity.

"Thus, near the gates conferring as they drew,
Argus, the dog, his ancient master knew;
He, not unconscious of the voice, and tread,
Lifts to the sound his ear, and rears his head." I. xvii. v. 344.

Ulysses had been absent twenty years. He was then in the habit of a beggar. Not one of his family knew him. The suitors of Penelope, and his own servants, treated him with insolence and contempt. But this faithful animal at his gate immediately acknowledged his master.

* The first edit. is mentioned in our Review for August last.

"He knew his lord; he knew, and strove to meet;
In vain he strove, to crawl, and kiss his feet;
Yet (all he could) his tail, his ears, his eyes,
Salute his master, and confess his joys." v. 360.

The generous hero was instantly affected with his gratitude,
his sagacity, his age, and his infirmities.

"Soft pity touch'd the mighty master's soul,
And down his cheek a tear unbidden stole,
Stole unperceiv'd: he turn'd his head and dry'd

The drop humane." v. 364.

This is an inimitable stroke of nature. Here is the tear of
real sympathy and compassion; or, as Mr. Pope expresses it,
"the drop humane;" which is so far from being unsuitable
to the character of the hero, that it is one of the most infallible
indications of a generous and benevolent heart, and an orna-
ment to the most exalted character.

"The dog, whom fate had granted to behold
His lord, when twenty tedious years had roll'd,
Takes a last look, and having seen him, dies:
So clos'd for ever faithful Argus' eyes!" v. 396.

Though the subject of this story is only a poor domestic ani-
mal, yet we will venture to say, that he who can read the whole
passage, as it stands in Homer, without being affected, must be
destitute of all sensibility, as unfeeling as one of Mr. Granger's
congregation.

P O L I T I C A L.

29. *Letters concerning the Present State of Poland. Together with
the Manifesto of the Courts of Vienna, Petersburgh, and Ber-
lin. And the Letters Patent of the King of Prussia.* 8vo. 1s.
T. Payne.

This is said to be a translation of the first of four letters in-
tended to be published on the subject, and written originally in
German to the editor, from his correspondent at Dantzic. It
contains remarks on the manifesto of the courts of Vienna, Pe-
tersburgh, and Berlin, in which piece, the writer observes, that
there is a mixture of truths and falsehood, and these he endea-
vours to point out to his friend. On perusing this state com-
position our political readers will, we doubt not, admit the
justness of the character drawn of it in the letter before us; and
be able themselves, without the assistance of any comment, to
determine how far it is entitled to the credit due to a faithful re-
presentation of facts. With respect to sincerity, and the va-
lidity of allegation, the defects of this manifesto have often been
equalled, in the public declarations of princes; but the whole
annals of history afford not a similar instance of so violent and
successful a partition of an extensive kingdom as is now exempli-
fied in the case of Poland.

30. *State Papers relating to the Change of the Constitution of Sweden.*
8vo. 1s. 6d. Cadell.

The revolution which has lately taken place in Sweden was
one of the most sudden, unforeseen, and best conducted trans-

actions of the kind that we meet with in the history of any nation ; nor is it less remarkable for the celerity with which the new form of government was completely established. The speeches of the Swedish monarch are express in the strongest terms of patriotism, and the unfeigned love of his people ; while those of the speakers of the several orders discover the sincerest joy, the most submissive obsequiousness, and the most entire confidence in the rectitude of the king's intentions.

P O E T R Y.
31. *Conscience: An Ethical Essay.* By the rev. J. Brand. 4to. 2s. Becker.

In an advertisement to this poem, we are informed that it was originally written with a view to Seaton's prize ; but by an accidental retardment on the road, it was not presented to the vice-chancellor till two days after the time appointed by the will of Mr. Seaton, who therefore could not receive it. The author has treated his subject in a philosophical manner, but rendered it at the same time extremely interesting to the passions, by an animated strain of poetry. The description is in general highly beautiful and luxuriant.

32. *The Oeconomy of Happiness.* 4to. 1s. Brotherton.

This poem is written in blank verse. From its nature it is not descriptive, but contains many just and laudable sentiments respecting the attainment of happiness, which the author places in the enjoyment of the innocent gratifications of life, and the exercise of the moral virtues.

33. *An Agreeable Companion for a few Hours.* 4to. 2s. F. Newbery.

These fugitive pieces may be ranked among the few poetical productions of recent date, the perusal of which can afford pleasure to a reader of genuine taste. They are in general distinguished by a simplicity and tenderness of sentiment, which engage the affections, and prove the author to have drawn his ideas from the natural sources of poetry. While they move the softer passions, they also frequently present the fancy with such objects as exhibit a pleasing representation of rural life.

34. *The Patriot.* 4to. 1s. 6d. Evans.

Never was poor steed so miserably hackneyed as Pegasus has been of late years in the service of patriotic poetsasters. *Theaylor riding to Brentford** is not a more ridiculous object, for the awkwardness, zeal, timidity, and importance, betrayed in his look and attitude, than is usually exhibited by those wights, when surreptitiously mounted on the courser. The patriot who now bestrides him attempts to figure at tilt and tournament with some respectable members of the house of commons, who are not the friends of *Wilkes and Liberty* ; but, though boiling with rage, he darts his lance with so feeble an arm, that it makes not the smallest impression on the mail of those against whom it is maliciously directed. This writer would seem to be nearly

* The title of a print in the shops.

allied to the satyrist whom we formerly chastised in making a like impotent attempt on several of the senators.

35. *The Tryal of Dramatic Genius.* 8vo. 2s. Goldsmith.

In the first of these poems Apollo is represented as seated on his throne on Mount Parnassus, with all the Muses around him. The God commands his herald, Fame, to proclaim a meeting of his sons, when immediately the spirits of Shakespear, Dryden, Otway, and Gay, appear before him, and bowing to his throne, sing aloud the praise of their great inspirer. This homage being paid, Apollo informs them of the reason of their convention, which is, that they may arraign all the living English authors on the plains of Parnassus, and, according to impartial judgment, determine their various poetical deserts. Our cotemporary bards are then represented as passing successively in review before the tribunal of judges, who decide with respect to their merit.

Though we do not always agree with the author in regard to the justness of the decisions, his description is not entirely destitute of poetical merit; but he is extremely deficient both in point of measure, and the harmony of cadence. The other little pieces in this collection are written in the strain of mediocrity.

DRAMATICAL.

36. *Cross Purposes: a Farce of two Acts.* 8vo. 1s. Davies.

Though this farce contains but few incidents, the ludicrous point of view in which some of the characters are placed, must afford entertainment to the audience; and it particularly engages attention by the satirical representation it exhibits of the manners in fashionable life.

37. *The Rose, a Comic Opera, in Two Acts.* 8vo. 1s. Dilly.

To determine universally the merit of dramatic productions by the reception they meet with from the audience, would be establishing a rule of judgment that might often be found to clash with the verdict of impartial criticism; and we have known several instances where such an opposition of sentiments has happened. But with respect to this Opera, we find not the smallest ground for hesitating to ratify the disapprobation express'd by the public at the performance. It is equally void of plot and incident, the characters are introduced for no end, and the dialogue is totally uninteresting. The musical parts, however, must be exempted from this general censure; for they certainly merit a better fate than the production with which they are incongruously mixed.

NOVELS.

38. *The Anchorit: a Moral Tale. In a Series of Letters.* 3 Vols. 12mo. 9s. F. Newbery.

Not one tale, but many tales, in the true strain of modern romance, filled with love, courtship, and marriage.—A Miss Sylvia Beverly and a Miss Emily Masgrave endeavour to enter-

tain their readers by writing to each other an account of their visits, their lovers, &c. interspersed with digressions concerning certain dukes, countesses, &c. of no great importance, and histories of two or three other mighty good sort of people, who are deserted by their friends, or who have deserted them; spun out into three volumes, which, as Miss Musgrave hints to her friend, may be worth some money to the proprietors of circulating libraries.

39. *The Rambles of Mr. Frankly, published by his Sister, 2 Vols. 12mo. 5s. sewed. Becket.*

If the author of these little volumes had kept clear of imitation he would have been entitled to more than a little praise. In all these where he apparently writes in his own manner, he gives us a very favourable opinion of his head and of his heart. Miss Freeman's story is interesting, affecting, and pleasingly related.—*Si se omnia scripsisset!* We shall be very glad to see a new performance of this author's in the same style of composition, as we think he would shine in the pathetic; but we shall be sorry to find him continuing to tread upon the heels of Sterne.

40. *The Irishman; or the Favourite of Fortune: A Satirical Novel founded upon Facts. 2 Vols. 12mo. 6s. Goldsmith.*

This novel will neither instruct nor entertain the reader. The facts are destitute of probability, and the narration is without humour. A young Irishman, by a series of unnatural and dull adventures, rises from an obscure station to splendor and rank. The author has attempted to mark his hero's character with native simplicity and virtue; but has failed in attempting to describe situations to which superior writers alone are equal.

Prefixed to these volumes is a dedication to lord Townshend, teeming with nonsense and absurdity.

41. *The History of Tom Rigby. 12mo. 3 Vols. 9s. Vernor.*

The author of these volumes is possessed of tender feelings, and of abilities to describe them: but his characters are not drawn with sufficient variety: they resemble each other, and seem to be of the same family.

42. *The Egg, or the Memoirs of Gregory Giddy, Esq. with the Lucubrations of Mess. Flimsy, Frederic Florid, and Ben Bombast. To which are added, the private Opinions of Patty Pout, Lucy Luscious, and Priscilla Positive. Also the Memoirs of a right hon. Puppy, or the Ben Ton displayed. Together with Anecdotes of a right hon. Scoundrel. Conceived by a celebrated Hen, and laid before the Public by a famous Cockfeeder. 12mo. 3s. Smith.*

This funny author has given so ample a specimen of his wit in the title page, that little remains to be said. The Egg is a vile egg, and the Cockfeeder is a vile cockfeeder: the Hen likewise is of a bad breed; and this precious pair of fowls have made the most disagreeable cackling we ever remember to have heard. Ribaldry is always disgusting, but low ribaldry is intolerable.

43. *The Vicissitudes of Fortune; or, the History of Miss Sedley.* 2 Vols. 5s. Jones.

These volumes contain a good deal of business, or rather unimportant bustle. It is not, however, of an interesting nature. The characters are neither strongly drawn, nor strongly supported. There is a general carelessness in the language which will prevent its being relished by readers who like to see a story, as well as their fellow-creatures, decently dressed.

44. *False Gratitude. A Novel. By a Lady.* 2 Vols. 12mo. 6s. Noble.

As this novel appears, from some feminine strokes scattered through it, to be the real production of a lady, we shall not dissect it with a critical exactness, especially as it appears to be the fair writer's first production.

45. *The History of Miss Pamela Howard.* 2 Vols. 12mo. 6s. Lowndes.

We cannot recommend this history even to our readers of novels as a masterly performance; it is not, indeed, either for matter or manner, of consequence enough to be accurately examined. Few of the characters introduced are boldly drawn, supported with spirit, or thrown into natural situations. The distresses of Miss Pamela Howard are romantically conceived. The catastrophe is melancholy in the highest degree, but it is not so affecting as it would be if the pathetic was more striking than the horrid.

46. *The Man of Honour, or the History of Harry Waters, Esq.* Vol. II. and III. 12mo. 5s. Noble.

It is impossible to get through these volumes without much labour and frequent extension of the jaws. By the way too, this same history of 'squire Waters is an egregious imposition on the public, as a great part of the second volume, and almost all the last, have no sort of connection with the first part.

MISCELLANEOUS.

47. *Letters from Academicus to Eugenius.* 8vo. 1s. 6d. Evans.

This publication consists of three Letters. In the first the author expatiates on the pleasures of his academical retreat. In the second he endeavours to shew, that 'the monarchy of Great Britain will soon become absolute, if there be not an interposition of the people in favour of liberty.' In the third he proposes objections to several passages in the Old and New Testament, which he desires his friend Eugenius to answer. The objections are such as these: that it seems unworthy of the Supreme Being to be employed six days in the fabrication of this world; that the Mosaic account of the creation contradicts some of the great truths of natural philosophy; that all the inhabitants of the earth cannot easily be supposed to have descended from one man and one woman; that it seems unworthy of the Deity to put a prophecy into the mouth of Noah, when he was drunken, or

but just awaked from his wine; that it is not probable the Deity would go himself, or send three angels, to eat with Abraham and Sarah; that the account of Jacob's wrestling with an angel is incredible; that the story of Balaam's ass is a burlesque upon miracles, &c.

These, as the learned reader will perceive, are trite objections. Fifty or a hundred of them might be easily collected from deistical writers.

48. *A Letter to the right hon. Lord North: attempting to shew the Causes and the Remedies of the high Price of Provisions, upon a New Plan.* 8vo. 1s. Brown.

Among the various causes generally admitted to operate in raising the price of provisions, this writer mentions one circumstance respecting bread, that we have not seen noticed in any of the former publications on this subject. It is the custom of receiving bread through the hands of the flour-man and the baker; by which means not only its price is exalted, but it is also debased in quality. To obviate these effects, he proposes that cheap mills should be constructed, for the use of private families and little neighbourhoods, by noblemen and gentlemen on their estates. From some experiments that have been made, he is of opinion that an apparatus for the purpose might be fitted to a good smoke-jack. Our author is also seriously of opinion, that if, for the benefit of the poor, a law were enacted, enjoining the full-fed families in the kingdom to an abstinence of two days in the week (we presume he means only from animal food) it would be cheerfully complied with by the greatest part; or that without an express law, the example of the great would prove sufficiently effectual for that end.

49. *The Art of Planting and Cultivating the Vine; also of Making, Fining, and Preserving Wines.* By Louis de St. Pierre, Esq. of New Bourdeaux, in South Carolina. 12mo. 5s. 3d. Wilkie.

This treatise contains a full account of the proper method of cultivating the various species of vines, and manufacturing their juice; for an extensive knowledge respecting which subjects, the author is entitled to much credit; having introduced the culture of vines into South Carolina, from whence some samples have been imported into Britain that have met with great approbation.

50. *A New Compendious Grammar of the Latin Tongue.* By W. Bell, A. B. 12mo. 1s. 6d. Burnet.

Treatises on grammar are become so numerous, that where a new publication of that kind is not superior in merit to all the former, it ought to be considered as an unnecessary addition to the multiplicity of those productions; and this Compendium, though not inferior to others, has however no claim to an exemption from the charge of superfluity.

51. *The Tragedy of King Lear, as lately published, vindicated from the Abuse of The Critical Reviewers; and the wonderful Genius and Abilities of those Gentlemen for Criticism, set forth, celebrated, and extolled, by the Editor of King Lear. Printed by Bowyer and Nichols, and sold by W. Owen. 8vo. 6d.*

WE cannot characterize this extraordinary production more happily, than by styling it *The Offspring of a whip'd Lecher*, who, we hope, will regard our particular notice, as a mark of respect due to so powerful an exertion of his adventitious manhood. Perhaps, indeed, he would have found himself less exposed to envy, had he taken honest Armstrong's advice, nor permitted a thirst of vain renown, to urge him on to deeds he might have slept without.

To the *jeu d'esprit* of half an hour (for we always treat a trifle with that levity which a trifle deserves) Mr. Jennens, though at one of the most advanced periods of life, replies with the deliberate malice of near two years; for our first and second remarks on his *Lear* were published in the *Reviews* for December 1770, and January 1771, to both of which we have still the confidence to refer our readers. It is surely a lucky circumstance that he has survived long enough to pay those funeral honours to his fame, which we had so cruelly denied; for otherwise, his repining shade, like that of Crassus, might have stalked about the world, and imprecated revenge in vain.

Though the bad fortune which attended our adventurer on the tempestuous seas of criticism, at his first outset, was such as might have intimidated a less determined mariner, he has yet engaged a fresh pilot, and furnished himself with a convoy for this his second trip, in the course of which he looks for unmolested navigation, and a profitable voyage. We will venture to predict, however, that the twin stars of Mess. Bowyer and Nichols will not shine with an aspect more auspicious to Mr. Jennens' expeditions, than those which formed the Richardsonian constellation. Nor can we believe that the merchant of Great Ormond-street, (who soon after the advertisement for his first cargo, became both his own puffer and broker) had any chance of recommending his wares more forcibly than Mr. White, whose humbler residence is known to every son of learning, by the sign of Horace's Head, in Fleetstreet. This gentleman, indeed, had the misfortune to lose the custom of our disappointed trader in criticism; and for no other reason, as we are credibly informed, than because (honest, attentive, and intelligent as he is in his profession) he could not communicate to damaged goods all the currency

of perfect commodities. We heartily wish that Mr. Owen, his successor, may hold for a longer time the same important sinecure.

We shall not stop at present to particularize the many palpable falsehoods with which this pamphlet abounds, nor dwell on such abuse as the veteran trifler, assisted by his parasites, has poured out with a lavish hand on the supposed authors of the two articles already mentioned, as well as another piece of a more fugitive nature. As careless of his hostility, as undesirous of his alliance, they think it quite unnecessary to oppose even a shield of osiers to the javelin of feeble Priam; and permitting him to find his security in his dotage and insignificance, very cordially forgive the efforts which they cannot fail to deride.

So much have we ventured to say on the part of those who would not have taken the trouble to answer for themselves.

Though Mr. Jennens's critical talents appear by no means to have encreased in proportion to that confidence with which he demands respect, he is, at least, become better acquainted with the craft of authorship, as the following instances may tend to prove.

He republishes, with matchless audacity, what he calls a head of Shakespeare, by Cornelius Jansen, though we have irrefragably proved it to be a flagrant imposition on the public*.—He is still hardy enough to entitle the print from it a beautiful mezzotinto, when he must be conscious that the impressions were grown faint and indistinct, before a third part of their number was worked off.—He takes care to issue out

* Mr. Walpole, in his second volume of *Anecdotes of Painting* p. 5. informs us that Jansen's first works are dated in England about 1618. This picture bears date in 1610; and we really believe Mr. Walpole is better acquainted with the chronology as well as the internal marks of painting, than Mr. Charles Jennens. Greater men than himself, however, have been deceived. The original from which Mr. Pope had the plate engraven which stands before the quarto edition of our author's works, is evidently a juvenile portrait of James I; and the only true picture of Shakespeare supposed to be now extant, was painted either by Richard Burbage or John Taylor the player; the latter of whom left it by will to Sir William Davenant. After his death Betterton the actor purchased it; and when he died, Mr. Keck of the Temple gave forty guineas for it to Mrs. Barry the actress. From him it descended to Mr. Nichol of Southgate, by whose daughter it came afterwards to the present marquis of Caernarvon, in whose possession we believe it still remains.

There is yet another and stronger proof, that this portrait was not designed for Shakespeare. He died in 1616, and in his 53d year; whereas Mr. Jennens's boasted picture is dated 1610, and represents a man about thirty years of age.

his

his productions at the very beginning of the month, that a longer space of time may elapse before he receives the chastisement under which he has already smarted †, and is now to smart again:—Lastly, he hopes, that personal investives, with which he has stuffed his catchpenny ‡, will encrease the sale of his former neglected performance.

Tun', vetule, auriculis alienis colligis escas?

† In the last piece of music which we performed in honour of Mr. Jennens, like the good Martinus Scriblerus, we *mixed un-awares a little too much of the Phrygian*. The consequence of our mistake, was this. The passions of the critic were moved to such a degree, that he issued forth from his house like one under a regimen for the bite of a tarantula; and entering the shop of his publisher, began to caper, flounce, and curvet from one end of it to the other; sometimes pulling off his hat and wig, and sometimes drawing our printed tune out of his pocket. He concluded by taxing the innocent bookseller, in not the most delicate terms, with having encouraged us to play it before the public; and after a few more vagaries, which rendered so grave a character ridiculous, retired home to dinner, but with what appetite, we can only guess.

‡ That we may not entitle this pamphlet a *Catchpenny*, without giving some reason by which the justness of the denomination may be ascertained, we think it our duty to inform the reader that it contains little else than incense thrown by the writer on his own altar. Though the quantity were ever so great, the smoke arising from it would no more suffocate him, than any other idol of wood or lead. Some of the most important pieces of intelligence conveyed to the public are—First, that we appear shamefully ignorant of *geography*, because we are unacquainted with Gopsal in Leicestershire, where the critic resides in summer, and have not declared for a certainty whether it be a village or the name of a country seat. This ignorance is undoubtedly its own punishment; and yet had we enrolled ourselves among Mr. Jennens' sycophants, Gopsal, whether a town or a single mansion, would have been open long ago for our reception. Secondly, that Mr. Jennens' library must be valuable, because the catalogue of it cost *upwards of a hundred pounds*;—and yet we have heard of Egyptian temples, on which greater sums were expended, though the deities enshrined were only puppies or apes.—Thirdly, that his collection of pictures is not entirely filled with the works of a master concerning whom we dropped an obscure hint, in a former article, which he too precipitately appropriated to himself.—If through our impatience to undeceive our readers, who otherwise might have become purchasers of a counterfeit resemblance of Shakespeare, we inadvertently gave offence to the worthy artist whose performances most certainly do him less honour than his known integrity, as far as it lies in our power, we sincerely ask his pardon. It was not our intent to do any injury to him, but only to point out more strongly the probable deficiency of Mr. Jennens' judgment, instead of instantly taxing him (as perhaps we ought) with a design to impose on the credulity of the age in which he lives.

“Asses Ears”—“Cat o' nine Tails.”—“Pickpocket”—“Ordure”—“Literary Evacuation”—“The Kettle calls the Pot”—“Oyster wenches who inspire”—“Billingsgate”—“Offal”—“Bear-garden”—

We shall not descend to any expostulation with this critical interloper, but, like steady constables, persist in whipping him out of forbidden precincts, without paying the least attention to such coarse language as he, or his confederates, may bestow on us in the execution of our office; for (to vary the figure) we regard ourselves as people appointed to clear the course of Fame for those who are entitled to start their generous racers for the prize, and must not suffer every intruding old woman to cross the barriers, and trundle her crazy wheelbarrow over Olympic ground.

Evils, however, are seldom wholly estranged from good. This pamphlet, as well as the publications of which it is designed to promote the sale, will prove the means of ensuring dinners to a set of Mr. Jennens' companions, who almost every day will visit Great Ormond-street, to praise the Vindication, abuse the Reviewers, and eat heartily. We cannot help imagining to ourselves this magnificent critic, seated in an elbow-chair, at the upper end of his table, and listening with avidity to the commendations alternately bestowed on his calves-head and his arguments, his bottled beer and his humour, his old quartos and his old port. We therefore wish the existence of his works may be protracted till all his friends *have fed sat the ancient grudge they bear* to our society; and though the public, which usually affords its sanction to our decrees, has most particularly joined with us in treating this specimen of a future edition of Shakespeare, with the contempt it well deserves, yet, as a man of fortune, we wish Mr. Jennens to follow the advice suggested by Statius, and proceed in his publications:

Vade, ait, O felix! quoscunque vocaris in usus!

for respecting the interest of the humblest coadjutors of learning, we had rather see a part of his wealth distributed among the printers and stationers, than descend entire to his hungry dependents and abject flatterers.

Homer has informed us, in the 18th book of his Odyssey, that when Ulysses (a hero like ourselves in disguise) was forced by the suitors to contend with an opponent unworthy of a full exertion of his athletic skill, he meditated, for an instant, whether he should dispatch him at a single blow, or only lay him sprawling, to furnish merriment for the crowd. He adopt-

den"—Human Excrement"—"Unlick'd Critics"—Hockley in the Hole."—Such are the flowers of speech put into the mouth of this clumsy running footman, who announces the speedy arrival of another Dutch Edition of a second play of Shakespeare.—Is it incumbent on us, gentle reader, to treat the man who employs such language, with the smallest degree of ceremony or tenderness?

ed the milder treatment, and we have followed his example. Yet Mr. Jennens may be assured, whether for the future he levels his childish malice at us through the public prints, or any detached production, that we will not fail to place him at the conclusion of each month, as the bottom dish of which our critical entertainment shall consist. But should he employ two years more before he can scourge himself into another passion, or disappoint us by sitting down content with his accumulated disgraces, we shall only exclaim like Achilles addressing himself to the Buffoon in *Troilus and Cressida*—*Why our cheese!—our digestion!—why hast thou not served thyself up to our table for so many meals?*

Let not our readers, because we have sported thus far with Mr. Jennens, suppose we can be offended in the smallest degree, at any thing he has advanced against us in his pamphlet. Justice itself would not act so rigorously as to punish him for the little mischief he *can do*. It is on account of that which he *would have done*, had it been in his power, that our sentence has passed upon him. In short, like the character under which he is represented in the first sentence of this article, he is sure to pay dearly for what at best he can but imperfectly perform.

We doubt not but it will prove a truly mortifying circumstance to Mr. Jennens, when he considers that the Reviews are purchased by almost all the literary societies at present established; one of which, at least, subsists in every town of note. Nay, wherever commerce can sail, our monthly publications attend it; and at this instant, some writer in the India company's service at Bengal, who discovers that a great fortune cannot be hastily made in an exhausted country, may be wishing for the patience of this editor of *Shakespeare*, a quality which has been already exercised in collation, and may yet experience severer trials. Mr. Jennens's Vindication, in the mean while, will be perused only by those whose interest it is to undergo such penance; and unless it should be,

—as gratis given, Bland *

Sent with a pass, and vagrant thro' the land:

we do not hesitate to suppose, but, like a still-born infant, it will be obscurely buried and speedily forgotten; except, indeed, it should derive a transient notice from this eulogy, which we consider ourselves as having pronounced over its tomb.

* It was a practice so to give the *Daily Gazetteer* and ministerial pamphlets (in which this Bland was a writer) and to send them *post-free* to all the towns in the kingdom. POPE.

52. CORRESPONDENCE.

We were in hopes that our ancient enemies the Dunces had by this time retired into winter quarters; but the mildness of the season has still enabled them to keep the field, and recruit their numbers. Perhaps, like other mobs, when they have seen their leaders executed, they may disband in silence, and retire to their former obscurity. We would advise XX. PW. Aristobulus, &c. to follow their example.

We have received the letter without signature, and are almost sorry to observe it is not in our power to oblige the anonymous author. No circumstance can ever tempt us to depart from an established and necessary rule; or otherwise, the modesty with which he has urged his request, could not fail of success.

The letter signed PHALANX, the authors of which threaten to set up a Review of their own, has likewise reached our hands. We would by no means discourage them from their attempt, but take the liberty to put them in mind that though they may escape the jurisdiction of their brethren the present Reviewers, they are not quite sure of the public favour which we have long enjoyed: and without it, what publication can expect success?

Can it be necessary to inform MW. that the advertisements on our Blue Cover make no part of the Review?—He, or any one else may advertise there, on paying the usual prices.—Let him now reflect whether his charge of partiality is founded in justice, or not.

Good manners may perhaps require that we should acknowledge the receipt of CRITO's letter; but common sense is sufficient to prevent us from answering it.

AMPHION might have known long ago that our opinions are not dogmatically but deliberately given. They are still, however, *but* opinions. If they are just, our readers will readily adopt them; if not, they will as certainly reject them. Let not therefore our correspondent be so angry with our decisions, but strive to set the public right, if it has been missed. No performance can be effectually degraded, unless by its own demerit.

We have laughed very heartily at Tycho's letter; and he may thank his stars that it has produced no effect less favourable to his interests.

We would advise a YOUNG MAN to give immediate warning to the Muses; on whom, he says, he has long waited; as we are sure they will never pay him the arrears of wages due for so tedious an attendance. Not to discourage him however, we have had occasion to celebrate a certain critic, in whose *suite* he might make no inconsiderable figure.

Erratum, p. 353. for 7s. 6d. read 6s. the price of Salmon's Geographical Grammar.



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